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OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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OUR COVER

Roman Catholic Archbishop of Houston, Texas, welcomes Metropolitan Antony at the Archdiocese Convention during the clergy reception attended by all the clergy of Houston.

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THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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Editorial Office

239 85th Street, Brooklyn 9, New York

Metropolitan-Archbishop Antony Bashir, *Editor-in-Chief*

Editorial Board

Archimandrites: Ellis Khouri, Basil Kazan, Athanasius Saliba, Michael Shaheen
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Direct all correspondence to the Editorial Office, 239 85th St., Brooklyn 9, N.Y.

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ARCHPASTORAL VISITATIONS

SEPTEMBER:

25th—Celebration of the 25th Anniversary of the SOYO Chapter of St. George Church, Indianapolis, Ind.

30th—Tenth Annual Celebration of the St. Nicholas Church, Los Angeles, Calif. and the elevation of the Rev. James Meena to the rank of Archpriest.

OCTOBER:

2nd—The dedication of the new rectory of St. George Church, Phoenix, Ariz.

9th—The groundbreaking ceremonies for new St. Nicholas Church, San Francisco, California.

16th—The dedication of the newly rebuilt and redecorated St. George Church, El Paso, Tex., which had been destroyed by fire last year.

23rd—The groundbreaking ceremonies for the new St. Elias Church, Atlanta, Ga.

30th—Annual celebration of St. George Church, Altoona, Pa.

NOVEMBER:

6th—St. George, Pittsburgh, Pa. Annual celebration.

13th—Celebration of St. Michael's Day, St. Michael's Church, Louisville, Ky.

20th—Celebration of St. Michael's Day, St. Michael's Church, Monessen, Pa.

27th—Annual Thanksgiving Day celebration, St. George Church, Cleveland, O.

ORDINATION

Mr. Richard Aswad was ordained by His Eminence, to the Sacred Diaconate on St. Elias Day, in Syracuse, N. Y., in the presence of many clergy. Father Deacon Aswad is a college graduate, and will assist Father Gabriel Salhany in Niagara Falls, N.Y. He will be ordained to the priesthood in the near future.

PRIEST TRANSFERS

Fr. George Shaheen has been transferred to the parish of St. Elias, Toledo, O., from St. George, Montreal, Can.

Tradition and the Bible

by FATHER MICHAEL AZKOUL
Spring Valley, Ill.

The Church is "the Body of Christ" and is therefore essentially an organism. Orthodoxy is a growing thing, a living Body. She is the "extension of the Incarnation," as the Fathers used to say. There is "one" Christ, therefore, the Church is "one"; He is "holy," therefore, She is "holy"; Christ is "catholic," thus, She is "catholic"; Christ is "apostolic," She is "apostolic." The Church is understood in terms of the Person of Christ.

Tradition is likewise "one," existing in the "one" Church of God; it is "holy" because the Church is "holy"; it is "catholic" because, like the Church, Tradition is entire and not limited to one place and time; and it is "apostolic" or "sent forth" with the Church which has a foundation of Christ and the Apostles. What, then, is "Tradition"?

First, let us distinguish it from custom. A custom is a practice which has become habitual in some particular place and time, or perhaps in the whole Church, such as ringing the bells at the time of the Doxology; or presenting 5 loaves of bread for the Proskomedie; or not permitting menstrous women to receive Communion, etc. Customs appear to meet the needs of the time. They remain if the need remains. Customs may be changed. The Bishop may give dispensations for any custom. They are disciplines or methods or techniques or procedures. Some are imporant, like fasting before Communion; some are nice, like using grapes to celebrate the Feast of the Transfiguration; and some are positively wrong and must be dropped, like receiving Communion but once a year.

Tradition or "Paradosis" in Greek (from paradidomi": "to hand over," "deliver," "entrust") is different. It includes the entire repository of the Christian Faith. It is handed over to the Church by God, it is entrusted to Her care. It includes, for example, "dogma" and "doctrine": a "dogma" is the precise formulation of some revealed truth by a council accepted by the entire Church; a "doctrine," which is equally as binding, equally as necessary for salvation, has no exact form. That Christ is both human and Divine, is a "dogma," whereas the number of Sacraments is a "doctrine." Usually, Tradition is confused with custom or with something which is done over and over again, i.e. if we have seen or heard something which is repeated we label it clumsily, Tradition. If we have read a little more, we think of it as a belief orally transmitted and contrasted with the written record, the Bible. None of this is entirely true.

Tradition is both written (traditio scripta) and unwritten (traditio non scripta), either by word of mouth or letter (II Thess. ii, 15). Tradition is historical, factual. It can grow and it does: continually, consistently, higher, deeper, wider, but is always the same. For instance, a man grows, but is the same man whether at birth, at 10 years old, at 20 or 30. Our understanding of the original deposit of the Faith increases.

Oral or Tradition by word of mouth is called by Bulgakov, "the Memory of the Church." Like the human memory which stores away experiences and ideas, the Memory of the Church shapes the attitude of the Church. She remembers that God was incarnate, that He taught spiritual and ethical truths and values, that he was betrayed by Judas, that He was crucified, dead, buried, resurrected, ascended, that the work of Christ was continued by the Apostles and their successors, that She had enemies like Arius, that She fought the destroyers of the icons (Iconoclasts), that the Latins separated from Her and so on. Each experience of the Church caused the deposit to grow like a cake in the oven. Tradition, whether written or unwritten, is not human opinion, but truths received from the Apostles who were instructed by Christ. They, the Apostles, handed over, delivered, entrusted these truths to their successors which are taught by them and preserved in the hearts and conscience of all believers. It is for this reason that Origen (185-125) wrote in the preface to *On Principles:* "That alone must be believed to be truth which differs in nothing from the ecclesiastical and Apostolic Tradition."

Now, the original deposit of Tradition was recorded in several books some 30 years after the ascension of Christ. These books, the *New Testament,* were added to an older collection of books, called, the *Old Testament.* They were called "Biblos" (Gr.) or the Book, popularly known as "the Bible." The logic here is this: a man doesn't write down everything he knows, neither does he leave it all unwritten. The Church was the same. Like the serious man who has knowledge, She clarifies Her thoughts by writing them down. The *New Testament* is a diary of Her early experiences. It was the first of Her writings and all subsequent records depends upon it. The *New Testament* is the most important of all Her documents. The *Old Testament* was added to it because it was inspired by God for the purpose of foretelling of the Messiah. The New Testament, as we know, is the written record of His life and work and its continuation by the primitive Church. But as Khomiakov says: "The collection of Old and New Testament books, which the Church acknowledges as Hers, are called by the name Holy Scriptures. But there is no limits to Scripture; for every writing the Church acknowledges as Hers is Holy Scripture" *(The Church is One,* p. 24). "Scripture" or "script" or writing includes, therefore, the Holy Bible, the writings of Orthodox Church Fathers, the dogmas of Ecumenical Councils and even of local Councils when they rightly express the Faith of the Church.

The Orthodox Church believes in an oral Tradition which, with the Bible, is the source of the Christian Faith. The Bible never claimed to be the only source of it (John

xxi, 25) as Martin Luther, the father of Protestantism, argued in the 16th century. Without an oral tradition the Bible would be a dead letter, because it is often obscure and hard to understand (Acts viii, 30-31; Tim. i, 13-14). It mentions the oral Tradition (II Thess. ii, 15; II Tim. i, 13-14; ii, 2); and in many passages tells us that the divine teachings of Christ are transmitted by teachers accredited by God (Matt. xxviii, 18-18; Mark xvi, 15-16; Luke x, 16; xxiv, 27, 48; John xiv, 16-17; 25-26; xv, 26-27, xvi, 13). Jesus never wrote anything nor did He instruct His followers to write, but rather that His teachings were to be interpreted by the Apostles and their successors (Rom. x 14-18) who always represented themselves as the ambassadors of God (Rom. i, 5; xv, 18; Cor. ii, 16; iii, 9; I John iv, 6). Thus, we see that the truths of the Church are not exclusive to the Bible. The Bible is the work of the Church, not Christ Himself.

The Tradition of the Church is both written and unwritten. The written record is the infallible Bible, as well as all those writings the Church admits to be Her own. The *New Testament* includes teachings given to the People of God by inspired writers; the *Old Testament* includes teachings given to a people who were once God's. The Old Testament is infallible as far as it goes; the New Testament completes it. The New Testament can not be understood without the Old Testament. Christ is foretold by the Old Testament and its prophecies are fulfilled in the Person of Christ of which the New Testament is a witness. But the New Testament relies upon the oral Tradition for its facts, either by eye-witnesses, such as St. John, or by one who learned of the happenings indirectly, such as St. Luke. As for the rest of the New Testament, the tradition was made by those who wrote down their experiences with God and man. The Bible can not be understood without the oral Tradition, as Protestantism continually proves by its disunity and the confusion of sects divided many times by a single verse. The Tradition of the Church, written and unwritten, is inspired by the Holy Spirit. All of Her dogma and doctrine are inspired by the Holy Spirit. The Bible, it must be noted, was inspired by the Holy Spirit for the benefit of God's People. The *New Testament* is infallible because the Church accepts it, because Her members wrote it. It was written by and for and in the Church wherein dwells the Holy Spirit.

The Bible proves that the Church's claims were the same in the beginning as they are now; it proves that the oral Tradition grows in one direction and never contradicts itself. The Church appeals to the Bible as a contemporary record of historical facts. The Tradition, then, is not something repeated over and over again, but it grows and its growth is preserved in writings substantiated by word of mouth. The growth takes place within and along with the Church. It accumulates and piles up in organic fashion. Nothing is ever accepted from the outside and nothing is ever subtracted from it. The Bible, which is a part of Tradition, is one of a collection of documents testifying to the beliefs of the Church, The Bible is for the Church, not the Church for the Bible. The Bible can not contradict oral Tradition either, because it was entrusted, delivered and handed over to the Church from Christ and the Apostles. The Tradition as a whole is then both written and unwritten and will grow till the Lord comes again.

Because of the importance of the convention reports the bulk of our issue has been devoted to the 1960 Archdiocesan Convention

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We shall return to our usual publication practices with the November issue

News of the Parishes

St. George's, Washington, D.C.

by Barbara Yesbek

On Sunday, June 19, 1960, the parishioners of St. George's Church of Washington, D.C., celebrated two events, which all parishes dream about but few achieve in so short a time: the elevation of its Priest to Archimandrite, and the burning of the church mortgage.

In a lovely ceremony during the Divine Liturgy on that Sunday morning, his Eminence Metropolitan Antony conferred upon Father John Nicholas the rank of Archimandrite, reminding him that as a monk he was now leaving behind him the world with all its earthly demands so that he may serve Christ and the Church more fully. Assisting in the services were the Reverend James Kalaris of Saints Constantine and Helen Greek Orthodox Church, the Reverend Elias Dacy, and Sub-Deacon Philip Taweel of Trenton, New Jersey. With much humility, the new Right Reverend John thanked the Archbishop and the congregation for the honor bestowed upon him, and Mrs. Antony Kogok for presenting him with the beautiful robe and cross he was wearing for the first time. After the ceremony Metropolitan Antony spoke on the great need in this disturbed world for more love and understanding, in order to combat the ever-increasing disagreements. He stated that only by following Christ's instruction to love one another can we find the right road to world peace.

His Eminence, Metropolitan Antony, and Archimandrite John Nicholas burn the mortgage of St. George's Church, Washington, D.C.

As a fitting climax to the day's rejoicing, a dinner and dance was given at the Presidential Arms Hotel, at which time the church mortgage was burned. At the speakers' table, flanking our own Metropolitan Antony, were the Right Reverend Angus Dun and the Very Reverend Francis B. Sayre, Jr., both from the Washington Cathedral. Introducing these dignitaries as well as the other speakers was Master of Ceremonies, Edward Younes, Dun, Dean Sayre, Archimandrite John, Father Elias Dacy, Mr. who did a very commendable job. Fine talks were given by Bishop Nicholas Hamaty, Mrs. George Barrick, and Mr. Michael Moses, president of the D. C. SOYO. The remarks of young Mr. Moses received such a favorable reaction at the banquet that we felt it worthwhile to quote them herein:

SPEECH BY MICHAEL MOSES AT DINNER DANCE, PRESIDENTIAL ARMS, JUNE 19, 1960

"Your Eminence, Bishop Dun, Dean Sayre, Rt. Rev. Archimandrite John, honored guests, and parishioners of St. George:

"Together with the Orthodox Catholic youth of St. George, I am jubilant and give thanks to the Holy Trinity that the temple of God is free from her earthly debt. Let us join our hearts and minds together in love for Christ and His Church, that we may mold our youth in religion, discipline, respect for authority, and the heritage of our most holy faith, for this is one of the most urgent tasks of today. It demands the cooperation and support from every Orthodox person. Let us not consider our task accomplished with this deed, but let us establish a center for education, that our children might acquire a thorough knowledge of the beautiful Orthodox faith. For if Orthodox Christianity is to survive in the mundane world, we must perpetuate the ideals of our forefathers by living our Orthodox faith. We the youth of Orthodoxy desire to know and to love our holy mother the Church and we shall always seek the knowledge of the true God. We are ever aware that our church has remained unchanged throughout the centuries, retaining all the holy doctrines and traditions of the original church, which proves with absolute certainty that it is the one true church of Christ."

Amid great applause and cheering, Metropolitan Antony and Archimandrite John burned the church mortgage, which had been paid off in less than four years; achievement hailed by all as being truly remarkable when considering the small size of the congregation. The music, Oriental dancing and ballroom dancing, which followed, was thoroughly enjoyed by everyone present. One of the highlights of the evening was watching Dean Sayre and Mrs. Sayre in the "dubkeh" line, stamping and swinging along with the others. The entire affair carried an atmosphere that was a visible expression of the joy and merriment created by the two great events that took place on this memorable date.

St. George's Church, Worcester, Mass.

by Eli Haddad

Worcester welcomes The Rt. Reverend Father George Ghannam to its parish, with sincere love and admiration. Father Ghannam comes to us from Cedar Rapids, Iowa. We know that we will enjoy having him as our spiritual leader. Father Ghannam's love for mankind, his sincere desire to serve his people, and his vast knowledge of Orthodoxy, command the highest respect from our parishioners. He will give us a chance to greatly increase our knowledge of Orthodoxy. He has shown great interest in our 180 student Sunday School and has promised to work hand in hand with the Sunday school staff in helping to further Orthodoxy.

Upon arriving at Worcester, Father Ghannam was quickly acquainted with our city by one of our vacationing parishioners, Danny Haddad. Father Ghannam met many of his parishioners in the first week. During the second week, Father was visited by a delegation representing the New England Region of SOYO. He received a very warm wlcome by the represntatives in behalf of SOYO. Father was delighted with the enthusiasm these young people had for their church and social organizations. We pray that all our years with Father Ghannam will be ones of happiness and achievement for the cause of Orthodoxy.

The Ladies Club of St. George held an outdoor affair on the 29th. This happened to be a beautiful Sunday and the picnic was very successful. Elegant dishes of Syrian food were prepared by the ladies and the affair was a sellout.

St. George's Choir is growing in numbers. Much of the younger element in our parish has become interested in learning church music. Under the direction of our capable choir leader, Walter Haddad, our choir will always be one of our greatest prides.

The new teen-age club at St. George has gained a reputation as a livewire organization. The members, about 35 young boys

and girls have unlimited enthusiasm. Their church and social activities show promise for the future.

Our adult fellowship group and active SOYO chapter is formulating plans for an active religious and social calendar for this year. Ray Samara, our president, has been well pleased with the support given him by the members. A summer cook-out plus other social activities reflect this attitude of the members in their great success.

St. George's parish wishes to extend a most hearty welcome to all who visit here in behalf of Orthodoxy.

St. Michael's, Greensburg, Penna.

by Mrs. Ruth A. Solomon, Corr. Sec. of the Bd. of Trustees

Glad to be back with my news report after being confined to my home for the past month because of an illness.

Our priest, Father John Chromiak, was among the priests of the Western Penna. Deanery who travelled to Houston, Tex., to attend the Archdiocesan Convention.

Happy to report that SOYO is well represented by delegates and members at the SOYO Convention in Miami, Fla. We're all eagerly waiting for their return to hear the convention reports.

Father John, Sunday School Superintendent Mrs. Lily J. Shehab, and the following Sunday School teachers, Mrs. Joanne Abraham, Mrs. Elsie Mansour, Miss Mary Mansour, Mrs. Dora Solomon, and Miss Salema Slyman, recently held a meeting to discuss the coming annual program of the Sunday School. One of the main topics discussed was the church library, which will soon be established through the combined efforts of the Sunday School and SOYO.

Judge David Weiss has appointed Father John and Mrs. Selma George, of this parish, to the Greater Greensburg Youth Commission. This commission deals with juvenile problems of the local area.

The annual picnic of the Ladies Guild was held at the home of Pres. Jennie Hanna. Prizes were awarded for the many enjoyable games. Guests of honor were Father and Mrs. John Chromiak and their children. Among the other guests present were Miss Edna Kallie, who has returned to her missionary work in Lebanon, and Mrs. Henry Mansour of New Mexico. The decorations were beautiful. There was more than enough delicious food, and everyone had a wonderful time.

Recent hospital patients are Mrs. Nadeemo Abraham, Neiman Albert, Mrs. Peggy Charley, and Georgeann Nader. Another local hospital patient is our former priest, Father Joseph Chernushin.

SOYO held a very successful spaghetti dinner recently. The teamwork among the teenagers at this affair was something to see. They made the "oldsters" take a comfortable and well-deserved back seat. Personally, I have a lot of faith in the nation's current crop of teen-agers. Remember—we all passed through that happy stage of life, and passed it with flying colors. SOYO is more than appreciated for the religious and social activities it offers our Orthodox youth.

Our annual Patron Saint's Day will be celebrated with Divine Liturgy, a banquet and hufflee on November 13. Father John has been named chairman with all the presidents of the various organizations serving on his committee. This affair will be held at The New Mission Inn. Will give you more news on this in next month's report.

St. George, Cleveland, O.

by Emilie Easa

Clevelanders have had a "Short Cool Summer", with very few days above 89 degrees, but plenty of good nights for sleeping. The barometer dropped quite a few times along with a couple of tornado alerts. . . .

Regardless of the climate, the St. George community had many activities, beginning with parties, picnics, out of town excursions and a carnival in the church's own backyard.

Highlighting the summer's opening social events was the June 9th party held in the hall of the church, in celebration of Father Philip Saliba's 29th birthday. The party was an all-church affair given by the Board of Trustees.

As usual the food arrangements were put in the hands of the ever ready and faithful Ladies Society headed by Mrs. Carl Haddad, who prepared a delicious birthday buffet.

The program was divided into two parts; Master of Ceremonies was Pete Farage, who for the early part of the evening was Ralph "This Is Your Life" Edwards, in a skit prepared by "yours truly", entitled "This is a year in your life Father Philip."

The pageant started with the March 1st, 1959, ordination of Father Philip and literally depicted episodes which happened so far during Fathers fourteen months in Cleveland. The incidents described were both humorous and serious, such as his helping the Sisterhood peel potatoes while preparing for a fish fry, his secret missions in delivering baskets during Easter and Christmas, his untiring efforts and religious dexterity during Holy Week.

The production was aided by Betty Isaac and William Ameen, who from their personal collections of slides and films projected visual assistance to the narrations on the ordination and Holy Week.

In the cast were Charles Haddad, Naiseff Courey, Mrs. Linda Simmon, Rick Courey, Jackie Farris, Jimmy Halfrich, Alice Isaac, Mrs. Betty Jo Abdul Karim, Joe Esber, Jimmy Shakour, Geri George, Bud Sahley, Mike Deacon, Ramona George, Teddy George, and Said Koury, our church's poet laureate. Mr. Koury wrote and recited an Arabic poem, especially for the occasion.

Special guest was Sam Salem, who also gave a whimsical poetic tribute in honor of Fr. Philip.

Later birthday ceremonies were conducted on a more serious level with the assistance of ane Mady, SOYO Queen; Donna Fadil, SOYO Teen Queen and representative of the various church organizations.

Ironically enough, although Father Philip's birthday was June 10th, the party was held on the 9th, which was the birthday of the gal working so hard behind the slide projector in helping to put on this affair. However, none of her friends forgot and we wished both Father and Betty Isaac Happy Birthday! !

* * * *

Lila Bourjaily is back in Ann Arbor's Michigan State University, where she is now a senior and student teacher. Two years ago, Lila spent the summer studying at the University of Hawaii. Her next stop she hopes will be the American University of Beirut.

Her attention has been particularly focused on the Middle East, due to her affiliation with the Arab Foreign Students League at Michigan State, and of which Miss Bourjaily has served as secretary.

Lila's activities with the league for the past three years have included her being made hostess and chairman of many affairs to entertain Arab Ambassadors and other notables, who periodically visit their campus, and which has the highest Near Eastern students enrollment in the U. S.

* * * *

Congratulations to Jane Mady, daughter of Hal and Tillie Mady, who was engaged July 31 to Lee Molnar, son of Joe and Melvina Molnar. The engagement was blessed by Father Philip at a private reception in the hall of the church.

* * * *

Richard Abdullah recently returned to Cleveland with his bride, the former Miss Dundra Abdallah. They were married in Montreal, Canada, where the bride has been making her home since her departure from Aitineet, Lebanon, several years ago. Good luck to both!

* * * *

It is commendable to note that our parishioners of St. George are becoming more and more active in their affiliation with the Eastern Orthodox Welfare Council of Cleveland.

One of the chief projects in the Council today is raising sufficient funds to build an Orthodox Youth Center.

Heading this unit is Bert Haddad of St. George, who is now known to all Orthodox peoples of Cleveland. It is imperative that money be raised to build the center. However, before this can be accomplished the Orthodox people must work as a team; and in this, Mr. Haddad has succeeded.

His most recent affair, an all-Orthodox picnic, attracted over 10,000 persons of all nationalities. An observer noted that hun-

dreds of people swarmed the area, yet the various nationalities were easily distinguished.

A splendid array of many kinds of foods were visible while many old timers remarked that it was the first time since they left their respective native countries that they saw the pig being roasted over lamb.

The picnic as a whole was a tremendous spectacle thanks to Bert Haddad. Others from our church on the committee were Mrs. Melvina Molnar, food chairman; Rudy George, Master of Ceremones; Mike Deacon and Ed Haddad, Entertainment co-chairmen. Arabic dance demonstration was put on by Mrs. Minnie Darwish, while George Ameen accompanied with the Derbecki. Sam Salem of both Akron and Cleveland worked on Public Relations.

* * * *

Another of the summer social season openers, a truly novel affair, and one of the loveliest to date . . . a tea, given by Mrs. Alsac George, wife of Parma councilman Minor George, in honor of two charming Lebanese ladies, Mrs. Arlette El-Khoury and Mrs. Dala El-Khazen, who have journeyed from Beirut, half way around the world on a mission of mercy, to gather funds to maintain the operation of the *Solarium of Lebanon,* a charitable institution founded in 1943, by Mrs. El-Khoury for the purpose of caring for children from infancy to 12 years of age. Mrs. George held the tea in the Presidential Suite of the Carter Hotel, and was assisted by her two sisters-in-law, Mrs. Rudy George and Miss Ramona George.

Guests present represented the various churches and organizations in the Cleveland Arab Community. All agreed that the afternoon lent itself in establishing a better understanding of one of the most important social problems in the Near East today, that of medical aid for underprivileged children.

Present were two of our local women actively engaged in similar work, Mrs. Ann Kalil, who for years has been a member of the Board of Directors at St. Vincent Charity hospital, one of Cleveland's leading medical centers; and Mrs. Linda Anter, recently elected to the Board of Blosom Hill School for Girls. Both are enthusiastic social workers in the Greater Cleveland Area.

Highlights Of The 15th Annual Convention Syrian Antiochian Orthodox Archdiocese

by John Ameer

Five full days of work, worship and whimsey marked the Archdiocesan convention held at the Shamrock-Hilton Hotel in Houston, Texas, August 23-28.

The North American Council of SOYO also held its annual meeting in conjunction with the convention.

His Eminence, Metropolitan Antony officially opened the convention with greetings from His Beatitude, Patriarch Theodosios to the conventioners.

The grand banquet on Sunday, attended by about 500 people, presented in capsule form the highlights of the convention.

Metropolitan Antony announced his appointment of Rt. Rev. Father Ellis Khouri of Grand Rapids, Michigan, as the Protosyngelos of the Archdiocese. Father Khouri was also appointed a member of the Archdiocesan board of trustees with the right to vote, and was renamed spiritual advisor of North American Council of SOYO.

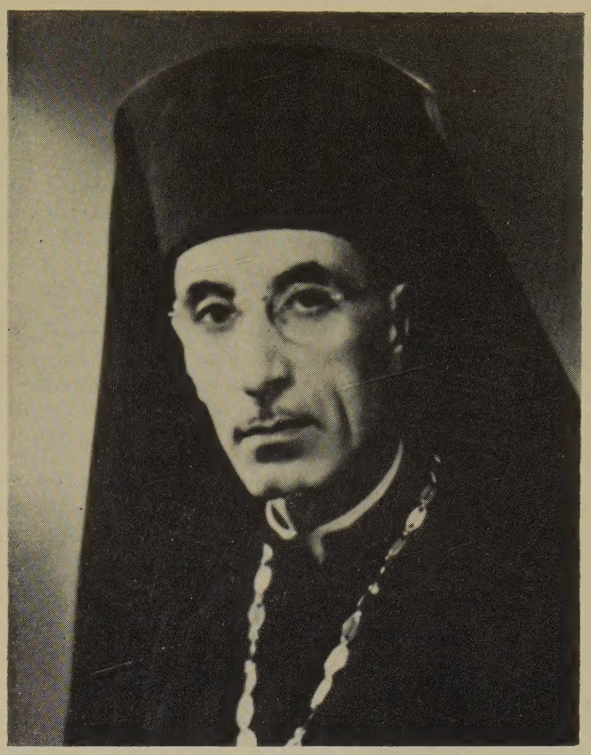
New officers of North American Council of SOYO were installed by Metropolitan Antony during the banquet.

Nicholas Hamaty of Washington, D.C. is new president; George Samra of Grand Rapids, Michigan, is vice-president; Jack Abercia of Houston, Texas is treasurer, and Diane Bistany of Boston, Mass., is recording secretary.

Mr. Hamaty, a past president of Eastern Region SOYO, succeeded Nicholas Coba of Indianapolis, Indiana. Mr. Samra is a past president of Midwest SOYO while Mr. Abercia is currently president of Southwestern Region of SOYO.

The 1962 convention site was chosen, with Asbury Park, New Jersey winning over Miami Beach, Florida and Wichita, Kansas. St. George Church of Paterson, N.J. will be host for the 1962 Archdiocese convention.

Pittsburgh, Pa., the 1961 convention site, will be called the



Fr. Khourie

silver jubilee convention in honor of Metropolitan Antony who next year celebrates his 25th year as Archbishop and leader of the churches in America and Canada.

New members elected to the Archdiocese board of trustees are Rudy George of Cleveland, Ohio and Dr. Shaker Ilyas of Pittsburgh, Pa. Monsour Laham of Boston was appointed to the board for a three year term. Reappointed as chancellor was Albert Maykel of Worcester, Mass., and reappointed as vice-chancellor was John G. Khouri of Boston.

Two board members who terms expired, Jerry Farah of Flint, Michigan, and Abe Abraham of Grand Rapids, Michigan, were named honorary members of the board.

Metropolitan Antony also made known that Mr. Maykel, Fr. Ellis Khouri and Rev. Father Paul Schneirla of St. Mary's Church, Brooklyn, N.Y., are now voting members of the Archdiocese board of trustees. Father Schneirla is secretary of the Archdiocese and assists Metropolitan Antony in the work of the Archdiocese.

The host parish of St. George Church went all out in its program for the enjoyment of the conventioners. There were four "sahrias" and three American dances on successive evenings; a Western barbecue, shamburger party by the pool, beauty contest and talent show, style show and tea, swimming, grand banquet along with the religious lectures, liturgies and business meetings.

Kamal E. Antone, general chairman of the convention, was also master of ceremonies at the grand banquet. The principal address was presented by Metropolitan Antony. Clergy speaker was Father James Meena of Los Angeles, who spoke on "The Legacy of Orthodoxy." Layman speaker was Attorney Albert Maykel.

Father Thomas Skaff of the host parish of St. George Church greeted the conventioners and thanked everyone for attendance at the convention. Father Skaff worked mightily with the church committee to successfully put over a busy program.

The St. George choir of Houston and the St. Elijah choir of Oklahoma City rendered some songs. Miss Mary Jo Antone of Houston sang "God Bless America."

Metropolitan Antony closed the banquet by praising the Houston parish for 1.) its warm hospitality, 2.) having only a few speakers at the banquet, and 3.) not mentioning the names of the committee members who made the convention possible. These people were described by Metropolitan Antony as the unsung heroes of the convention.

St. George, Akron, Ohio

by Wade Haddad

The PeeWee League of the Orthodox Council had a banquet May 7th at our church. We won first and third places. The first team consisted of Kikandra Kobbs, Roger Nimer, Michael Kormushoff and Ray Haddad while the third team included Jimmy Mallo, Tommy Hanna, Sammy Haddad, and Paul Thomarios. Nikandra Kobbs took top honors for high game for the girls and Michael Kormushoff for the boys.

Nancy Elias and Peter Stevens are engaged. May they have much happiness and good luck in all their future plans.

Lisa Slayman, daughter of Robert and Velma Slayman was baptized. Her god-parents are Dr. and Mrs. Timothy Caris who traveled all the way from St. Louis, Missouri for the blessed event.

Attorney Ernest Abood of Canton married one of our Akron girls, Diane Avdul on June 5th. May their marriage be full of health, happiness, and all the little things of life.

New homes mean more headaches and bills, but much pleasure for the John Jacob family, Mr. and Mrs. Kenny Salem, Dr. and Mrs. Carroll, Dr. and Mrs. DuVall, and Mr. and Mrs. Wade Haddad. May God keep your home safe, full of health, happiness, and good fortune.

I hope everyone enjoyed the picnics and good times of the 4th of July, yet had a few moments to think back on that day long ago when we became an independent nation.

Highlights of Eastern Region SOYO Meeting In Miami Beach Sept. 8-11 1960

by John Ameer

Business went on as usual despite Hurricane Donna during the 9th annual Eastern Region SOYO convention held in Miami Beach.

New officers for 1960-61 were elected; the SOYO queen for the region was selected; honors were presented, and next year's convention site was chosen.

Ted Simon of Wilkes-Barre, Pa., was installed by His Eminence, Metropolitan Antony Bashir as new president. Anton Homsey of Paterson, N.J. is new vice-president; Selma Abdo of Syracuse, N.Y. is new recording secretary, and Ronald Joseph of Greensburg, Pa. was reelected treasurer.

Winner in the SOYO beauty contest was Barbara Rossy of Miami, Florida. First runner-up was Barbara Assad of New Castle, Pa.; second, Barbara Zacharia, Washington, D.C., and third, Linda Awad, St. Mary's Church, Brooklyn, N.Y.

The winner is the daughter of Mr. and Mrs. Mike Rossy of Coral Gables, Florida, and she was active on the convention committee of the host chapter, St. George Church of Miami.

Following the contest held Saturday evening, Paul Anka, the singing star, performed for almost an hour. He proved a great hit and was brought back again and again to sing and act for the capacity audience. Following the performance, Paul signed autographs and joined the debkee line with the audience.

Another star who volunteered his services was the happy jazz man, Willie Restum, who is performing at the Dream Lounge of the Johnina Hotel in Miami Beach. Willie, a native of Allentown, Pa., is well known to Eastern Region SOYO members who have heard his saxophone at previous conventions.

The Honor City at the convention for most activity in terms of attendance and awards was Washington, D.C. Second place was won by Greensburg, Pa., and third place by St. Mary's, Brooklyn, N.Y. The President's Award went to New Castle, Pa.

Convention city next year is Wilkes-Barre, Pa., which will hold the convention in the foothills of the Pocono Mountains.

Eastern Region delegates to the North American Council of SOYO meeting to be held next year in Pittsburgh, Pa. were selected. They are Ted Simon, Anton Homsey, Simon Saba and Sam Shawah as alternate. Standby alternates are Isaac Abraham and Ronald Joseph.

Toastmaster of the grand banquet on Sunday was Anthony R. Abraham of Miami. Speakers included Frederick S. Harb, president of the Miami SOYO chapter; Father Michael Husson, host pastor; Father George R. George, spiritual advisor of Danbury, Conn.; Nicholas Hamaty, president of North American Council SOYO; Simon Saba, outgoing president of Eastern Region, and Ted Simon, the new regional president.

Metropolitan Antony was the main speaker. The Lord's Prayer was sung by George Amoury, director of the St. George Church choir of Washington, D.C. The national anthem and a rendition were sung by Mrs. Salwa Merhige Abrams.

Special honors and a citation presented by Metropolitan Antony went to George Sydah, benefactor of St. George Church, Miami.

St. George Church, Canton, Ohio

by Helen Shaheen

Sunday School officially opens on September 11th with an estimated registration of 150. The Parent-Teachers Organization resumed meetings on September 26, and their plans include a membership drive and election of officers as reported by president Rose Kelly. The Ladies Benevolent Society's president, Amelia Michael hopes to call a meeting October 3rd.

Subdeacon George Rados and Dr. Lloyd Shaheen who are in charge of the project of Orthodox Youth Month and Recognition Day.

The Teenage Tau Phi's held a Summer Retreat which aroused much enthusiasm and requests for another such affair. The retreat was held at Arboretum Park and our sister churches, Greek and Serbian, were invited to attend. A breakfast and lunch were served under the direction of Mr. and Mrs. Carl Mercurio, advisors, and Delores Shaheen, president of the Youth Society. Services were held by Rt. Rev. Gabriel Samne, and assisting were Rt. Rev. Michael Shaheen of Montreal, Rev. George Gregory of the Holy Trinity Greek Church and Subdeacon George Rados.

After breakfast, a silent retreat was held, followed by religious discussions with Rt. Rev. Samne, Rev. Gregory and Rev. Eusbius Stephanou of St. Haralampas Greek Church and Lynn Georges, all participating.

The Pan Orthodox Youth Council of Stark County held combined Vesper Services at West Brook Park on August 31st at which members of our choir participated. Rt. Rev. Michael Shaheen of Montreal, was guest. Mr. Rachel Blair was chairman. The Council also has a Bowling League, with which many of our youth bowl on Tuesday nights at the Canton Recreation.

Attending the Archdiocesan Convention from Canton were the Rt. Rev. Samne, Nicholas H. Shaheen, who is president of the Canton Board of Trustees and a member of the Archdiocesan Board, his wife Julia and his son Nicholas Jr. and two Board Members — Dr. Gus Shaheen and Kelly Esber.

The Board of Trustees treated the Sunday School Staff and Choir to a wiener and corn roast at the home of Mr. and Mrs. Carl Mercurio. The highlight of the evening was the spotting of Echo I overhead.

St. Nicholas Church, Montreal, Can.

A TRIBUTE

by Rev. Fr. Theodore E. Ziton, *Pastor*

St. Nicholas Syrian Orthodox Church
Montreal, Quebec, Canada

(This article is written in honor of a Gentleman, who has been a life-long dedicated member of the St. Nicholas Syrian Orthodox Church of our community of Montreal, Quebec. At the Canadian Region's Seventh Annual SOYO Convention, May 20-22, 1960, which was sponsored by the St. Nicholas SOYO Chapter of Montreal, Mr. Alexander Shatilla received the highest awards our Holy Eastern Orthodox Church can bestow upon its distinguished laity. These honors include: 1) Grand Officer and Knight of the Holy Sepulchre from the Patriarchate of the Holy City of Jerusalem; 2) The Order of Commander of St. Peter and St. Paul from the Patriarchate of Antioch the Great City of God; 3) Bearer of the highest order of St. Mark from the Patriarchate of the Great City of Alexandria. To this Gentleman is this TRIBUTE sincerely written. . .)

Many awards, orders and honors have been bestowed upon the honorable Alexander Shatilla for his piety and for the

(Continued on page 23)

Complete Record and Reports Archdiocese 1960 Convention

BOARD OF TRUSTEES MEETING

The Board of trustees of the Syrian Anthiochian Orthodox Archdiocese of New York and all North America met at 10:40 a.m., Saturday, July 2, 1960, at the Pantlind Hotel in Grand Rapids, during the SOYO Midwest Region Convention. The meeting was called to order and opened with prayer by His Eminence Metropolitan Antony.

The roll call was taken, showing the following members in attendance, and a quorum was reported present:

Metropolitan Antony—Abe Abraham (1960)—John Abraham (1961)—William Farha (1962)—Nicholas H. Shaheen (19623—Albert J. Corey (Life Member)—and Richard Joseph (Representing SOYO)—John G. Khouri —Vice Chancellor.

Present by proxy were: Monsour Laham (1960)—Moussa Souaid (1962)—Jerry Farah (1960)—Dr. A. S. Abdun-Nur (1961) and John Ameer (1961).

Minutes of the meeting held in Toledo, Ohio, August 22, 1959, were read and approved.

The Treasurer's report as previously circulated, a copy of which is enclosed herein, was submitted and accepted.

SUMMARY 1959 FINANCIAL REPORT

INCOME		
Local Churches	$21,391.26	
Church Trays	1,936.11	
Individuals' Pledges	9,714.76	
Los Angeles Convention	3,600.00	
SOYO Regions	1,957.71	
Total Income 1959		$38,599.84
EXPENDITURES		
Seminarians: Tuition, Room, Board & Books	5,702.00	
Clergy Insurance	2,945.40	
Office Supplies	602.85	
Religious Education	263.82	
Clergy Emergency Fund	2,000.00	
Utilities—Gas and Electricity	545.98	
Postage	400.00	
Telephone and Telegraph	150.00	
St. Vladimir's Seminary Special Contribution	1,000.00	
SOYO North American Council	500.00	
Metropolitan Antony for all his needs	15,000.00	
Books—mailed as gifts to churches	891.05	
Gardener	75.00	
Secretarial Help	445.00	
Miscellaneous	30.55	
Total Expenditures 1959		$30,551.65
Balance December 31, 1959		$ 8,048.19

NUMBER OF TRUSTEES—With reference to the resolution adopted in Toledo, Ohio, at the Archdiocese Convention, regarding the enlargement of the Members on the Board of Trustees, it was reported by the chancellor that the laws of the State of New York, under which our Archdiocese is incorporated, require that the Lay Trustees of our Archdiocese must be "not less than three and not more than nine", and that these nine (9) Lay Trustees together with the Metropolitan Archbishop as president, the Secretary of the Archdiocese, the Dean of the Theological Students and the Chancellor of the Archdiocese compose the active Board of Trustees under the present law. It was further reported that since an amendment of the Constitution permitting the same would now be in violation of the New York law, that the said resolution could not be made a part of the Agenda for the forthcoming Convention in Houston, Texas, and that any action on the question must be postponed until the New York law is amended. It was also reported by His Eminence that there is pending a project involving a substantial change in the New York law embracing the aforementioned and other subjects.

GAOUP INSURANCE—A report regarding the Group Insurance for the Clergy was presented by John G. Khouri, and upon motion duly made and seconded it was voted to retain the present plan.

HONORARY TRUSTEES—There then followed a discussion regarding the creation of Honorary Trustees, and upon a motion duly made and seconded it was voted that there be created an Honorary Board of Trustees for the Archdiocese, and that election thereto shall be effective after a nomination of candidates is made by the Metropolitan, and after election of said candidate to this Board is effected by the Archdiocesan Board of Trustees, with further proviso that the members thereof shall have all of the usual privileges of an Archdiocesan Trustee except the privilege of voting.

LIFE MEMBERS ON THE BOARD OF TRUSTEES —Since, as previously mentioned, any further action regarding the enlargement of the membership on the Board of Trustees must be postponed until the New York law and the Archdiocesan Constitution are properly amended, it was decided to spread upon the minutes of this meeting the following statement of opinion: It is the unanimous opinion of those attending this meeting that, when it is legally possible to do so, there shall be added to the regular number of members of the Archdiocese Board of Trustees all former members of the said Board, who so desire and who faithfully served on said Board for a period of ten (10) years or more, with such member to serve as long as he lives, and as long as he desires to serve, enjoying all of the privileges of such membership, including the right to vote, but at the same time being free of the responsibility to be active except when it is his will and pleasure to be active.

FULL TIME DIRECTORS—Metropolitan Antony reported to the Board on the matters of Full Time Directors for the Departments of: Religious Education, Sacred Music and Public Relations. The Board at the same time read and discussed a communication from the Reverend

Father James C. Meena of Los Angeles, Calif., and after a discussion thereof, it was voted to refer all further action on these matters to His Eminence Metropolitan Antony.

THE AGENDA OF THE CONVENTION—The following AGENDA for the 1960 Convention was considered and approved:

GENERAL ASSEMBLY AGENDA

1. PRAYER.
2. APPOINTMENT OF PARLIAMENTARIAN.
3. ROLL CALL BY CREDENTIALS COMMITTEE.
4. COMMITTEE APPOINTMENTS.
5. MINUTES OF LAST CONVENTION.
6. METROPOLITAN ANTONY'S REPORT.
7. North American ouncil SOYO PRESIDENT'S REPORT.
8. COMMITTEES REPORTS:
   A) Religious Education.
   B) Sacred Music.
   C) Constitution.
   D) Resolution.
   E) Public Relation.
   F) Finance.
   G) Credentials Committee.
   H) Miscellaneous.
9. OLD BUSINESS.
10. NEW BUSINESS.
11. 1962 CONVENTION.
12. ELECTION OF TRUSTEES.
13. PRAYER.
14. ADJOURNMENT.

JOHN G. KHOURI, *Sec. Protem.*

FIFTEENTH ANNUAL CONVENTION

The Convention was held at the Shamrock Hotel, Houston, Texas, from Tuesday, Aug. 23, to Sunday, Aug. 28, 1960. It was opened by prayers offered by His Eminence Metropolitan Antony, who presided at all Convention sessions. Divine Liturgy was celebrated every morning, and Vespers Services were held every evening. Reports of all the sessions are herein summarized into one consolidated record of all proceedings.

The Clergy Meeting—Tuesday, Aug. 23, 1960

The meeting was opened with prayer by His Eminence Archbishop Antony at 2 p.m.—present were 24 priests—His Eminence then appointed Fr. Paul Moses to act as temporary recording secretary. The proceedure of the meeting was as follows:

Exhortations were made by His Eminence to the priests: Every priest must attend all meetings, services, and other places where the presence of clergy is required, and be on time. No exceptions or excuses shall be accepted.

All clergy must be in their rooms and out of general circulation by 12 o'clock midnight.

Priests must be on every committee to help the laymen.

The religious services were planned and discussed as follows:

Wed. A.M.—D. L., Fr. Abramtsov assisted by Fr. Makad—Chanter: Fr. Meena.

Wed. P.M.—Vesper, Fr. P. Saliba—Chanters: Fr. Kurban & Fr. Husson, sermonette by Fr. G. Ofiesh.

Thurs. A.M.—D. L., Fr. Michael Simon—Chanters: Fr. Kurban & Fr. Husson.

Thurs. P.M.—Vesper, Fr. Tom Ruffin—Chanter: Fr. Meena, sermonette by Fr. Ruffin.

Fri. A.M.—D. L., Fr. Romley & Fr. Ofiesh—Music by Okla. Choir.

Fri. P.M.—Vesper, Fr. Mattiesen—Music by Beaumont and Houston Choirs—Sermonette by Fr. Welbourne.

Sat. A.M.—D. L., Fr. Jos. Shaheen & Fr. Stott—Beaumont Choir.

Sat. P.M.—Vesper, Fr. Kazan & Fr. A. Saliba—Chanters: Fr. Samne and Fr. P. Saliba—sermonette by Fr. G. Abood.

Speaker representing clergy at banquet: Fr. J. Meena.

Sunday services were discussed, and the following decided:

Fr. T. Ruffin is in charge of all details as Master of Ceremonies. His musical advisors are Fr. Kurban & Fr. Meena. The procession will be left up to the committee.

The clergy were then notified by Fr. T. Skaff (host) that he would gladly schedule any clergy who would like to give a religious lecture. Those already willing have been scheduled.

In reference to a video tape of the Divine Liturgy scheduled at the studio for Thursday evening: All concerned should be at the studio by 5:30 p.m. His Eminence celebrated assisted by Fr. Meena, Fr. M. Simon, Fr. Kurban, Fr. P. Saliba. Fr. Welbourne narrated. The Houston choir sang.

Resolutions were discussed: Fr. Meena pointed out that the resolutions offered and passed on the convention floor of the General Assembly must or should be executed. Otherwise delegates will appear ineffective. His Eminence read a portion of his prepared report which covered this point, showing his interpretation of resolutions and their eventual enforcement or adoption. Varied discussion ensued:

Result: It was decided that steps would be taken to change the name of the Resolutions Committee to read "Committee on Recommendations", and that this change be introduced in due process during General Assembly.

His Eminence then gave information about the existing situation concerning Archbishop Epiphanios Zayed—and he enlightened and instructed the clergy: Clergy of our Archdiocese are not to have anything whatsoever to do with this man. No derogatory remarks are to be uttered at any time concerning him.

His Eminence had to leave the meeting at 3:30 p.m. for an appointment, and left Fr. Kurban in charge of the meeting.

The matter of a tape recording (being taken by Fr. Newcombe) was inquired about as to its purpose during this meeting. It was determined that the recording should be taken only during "official" (but not informal) parts of this meeting.

The items for the evening agenda were then called for and recorded as follows:

The meeting was adjourned at 4:57 p.m. with prayer.

At 7:45 p.m. (same day as above) the meeting was opened by His Eminence. It was determined that 30

priests and one Deacon were present as herein listed: Rt. Rev. Gabriel Samne—Rt. Rev. Ilyas Kurban—V. Rev. Nicholas Ofiesh—Fr. Paul W. Romley—Fr. Gregory Ofiesh—Rt. Rev. Athanasius Saliba—Rt. Rev. Basil Kazan—V. Rev. Michael Simon—Sub-deacon Michael Irvin—Fr. David Abramtsov—Fr. James Meena—Rt. Rev. John Matthiesen—Fr. Elias Dacy—Fr. Philip Saliba—Fr. Michael Husson—Rt. Rev. Basil Sedoui—Fr. Gregory Reynolds—Fr. Thomas Green—Rt. Rev. John Barrett—Fr. John Newcombe—Fr. Michael Stott—Fr. Tom Skaff—V. Rev. Zackaria Nasr—Fr. Samuel Makad—Fr. Paul Moses—Fr. Emile Hanna—Rt. Rev. John Nicholas—Fr. Thomas Ruffin—Fr. Theodore Ziton—Fr. Jos. Shaheen—Fr. Michael Welbourne.

ITEMS OR EVENING AGENDA: (with final results)

A. *Fr. Ruffin:* What about our priests' retirement fund? How are we to know where we stand now and in the future?

Result 1: His Eminence recommended that a committee of priests take charge as trustees of the fund. It was decided finally to have a committee of priests study the matter further. Fr. Ruffin was asked to select a committee of clergy for this study.

Fr. Ziton: Why are some parishes forced to subscribe while others are not?

Result 2: His Eminence pointed out that in most cases the fault was with the parish priest himself, not the parish.

Fr. Karpalenia: How is this money paid out, and what is the policy concerning interest, investment, and disbursement?

Result 3: Interest is 3½%, and the fund is paid according to agreement between the priest and the Archbishop.

B. *Fr. Barrett:* If there is going to be a revision of the Constitution of the Archdiocese, the role of clergy and laity should be clarified. How can we know what resolutions are binding? Who decides what is binding?

Result: If resolutions are of a non-spiritual nature they are binding—provided they are feasible. Archbishop with his Archdiocese Board look into this and they decide.

C. *Fr. Gregory Ofiesh:* Proposed that all clergy present show a vote of complete support to His Eminence, indicating their complete confidence in his good judgement when he make his trip to Damascus, Syria, for the Sept. 20th meeting with the Holy Synod of Archbishops.

Result: All Clergy gave this vote of confidence.

D. *Fr. Newcombe:* What are the duties and rights of the priest in the Archdiocese (beyond his parish level)? He seems to hold an inferior voting power and voice in matters.

Result: His Eminence pointed out that priests do have a very strong vote and voice in all matters.

E. *Fr. Meena:* Proposed that (instead of these conventions) we have a Mixed Council consisting of ½ priests or clergy and ½ lay delegates; and that they meet on alternate years to discuss and promulgate the Archdiocese business.

Result: Fr. Meena was directed to study this proposal further, and to submit his ideas for consideration.

F. *Fr. A. Saliba:* Voting at General Assembly should be equalized:—one vote to pastor and one vote to his combined delegation.

Result: Cannot be done without revision of our Archdiocese constitution.

G. *Fr. Barrett:* The Archdiocese Board represents the Archdiocese and lay members; who represents the clergy? Recommend that there be a consistory with a chancellor for the clergy.

Result: We do have a consistory—Fr. Schneirla, Fr. Dalack, Fr. Michael Simon, and His Eminence. However, it was pointed out that Fr. Newcombe (who further pursued this question) should make a study and submit his ideas for consideration.

H. *Fr. Ziton & Fr. M. Husson:* Proposed that the Archdiocese should send a delegation of 10 priests to Damascus with His Eminence, and that the expenses for them be provided by the Archdiocese or the parishes of these priests.

Result: It was moved and passed that this proposal be submitted to the Archdiocese Board as adopted by the clergy at their meeting (with the full approval of His Eminence). They will have to vote on this.

I. *Fr. Meena:* What is the possibility of standardizing stipends or subsistence of priests? How can we implement having each parish provide better residence arrangements for priests? How can we acquire a system of compensation for our priests according to their needs, requirements for family, experience, ability and training—rather than the present method? Different priests who serve the same parish often have much different requirements, yet are offered the same compensation.

Result: we are trying our best to make the lot of the priest better; and have made much progress these past 15 years.

J. *Fr. Barrett:* What are the rules (if any) or procedure of removing pastors from their parishes. Is there a differentiation between a permanent pastor, temporary pastor, or priest who is on trial? Is there any document to make his status official?

Result: There is no document. Removal of priests is completely covered in our Priests' Guide and Archdiocese Constitution.

K. *Fr. A. Saliba:* Proposed that the Archdiocese Board of Trustees should be comprised of as many clergymen as there are laymen on the Board; and that such an arrangement could even be instituted now (without any change in the Constitution).

Result: This very thing is being considered at present; although the present situation works very well.

L. *Fr. Ruffin:* Suggested that His Eminence should insist that all priests follow the Priests' Guide to the letter in matters regarding uniformity of services and conformity to the Archdiocese wishes.

Result: If anyone is not conforming they should be reported. There is no reason why things should not be uniform now.

M. Announcements were made at this point by Fr. Skaff and Fr. Ruffin.

N. The meeting adjourned at 10:45 p.m. with the blessings of His Eminence.

Fr. Paul Moses, *Pro-tem*
Recording Secretary

Meeting of Board of Advisors

Wednesday, August 24, was devoted to the meetings of the Board of Advisors, which consists of all priests and presidents of every local Church Board. The financial problems of the Archdiocese were carefully studied both on the local church level and the national Archdiocese level. It was the unanimous decision that the present Archdiocese Financial Plan be enforced fully, and no church be allowed to vote unless her pledge for the year is paid before or during the Convention.

For the local parish finance it was decided that each parish through its local board should set a minimum amount of money to be paid by every member in the parish from the age of 18 up to entitle him to rights and privileges in the parish. Holy Communion and Holy Baptism were suggested by the majority to be given to all active or inactive members in the parish at all times. Other church services will be given only to active members who are in good standing.

The General Assembly — Roll Call..

The Roll Call of the parishes belonging to the Archdiocese was read, and after representatives of a great majority of the church responded and were recorded, it was declared that a quorum was present, and it was in order to proceed with the business at hand.

Convention Officers

The following officers were appointed for the Fifteenth Convention: Rev. Father Thomas Skaff, Houston, Clergy Vice-Chairman; Monsour Laham, Boston, Lay Chairman; Father Michael Welborn, Beaumont, Clerical Secretary; John Ameer, Brooklyn, Lay Secretary; Albert Maykel, Worcester, Parliamentarian; Richard Derany, Boston, Sergeant-at-arms.

Minutes of The Fourteenth Convention

The minutes of the Fourteenth Convention of Toledo, together with the minutes of the Special Convention which was held also at Toledo on January 13, 1960, with the minutes of the meetings of the Board of Trustees during the year, were accepted and approved as printed and circulated through the mail and the WORD magazine.

Committees and Chairmen

The following committees and their chairmen thereof were designated to meet and report to the Convention: Finance, Monsour Laham; Religious Education, Father Paul W. Moses; Sacred Music, Father James C. Meena; Constitution, Albert Maykel; Resolution, Albert Maykel; Public Relations, John Ameer; Credentials, Father Thomas Ruffin.

Treasurer's Report

The treasurer's Report for the year 1959 was submitted and accepted as published in the WORD in the 1959 Financial Report and as recorded in the meeting of the Board of Trustees at Grand Rapids, Michigan, July 2nd, 1960.

METROPOLITAN ANTONY'S REPORT

Metropolitan Antony started his report by reading a special message addressed to him and to the whole Convention by His Beatitude Patriarch Theodosios of Antioch extending his apostolic blessing and benedictions and best wishes for the continued success of the Archdiocese. His Beatitude's Message was received by a standing ovation from the whole Convention.

Immediately afterward Metropolitan Antony's Report was delivered as follows:

Most beloved Clergy and Lay Delegates and visitors of our Convention:

Twenty-Fifth Anniversary

When I thought of preparing my report for our 1960 Convention I remembered that next year will mark my twenty-fifth anniversary as head of this Archdiocese. When I considered the changes that these twenty-five years have brought, and I recalled the serious problems that we have met and solved, as well as the tremendous advances that we have made in every department of our life, the present difficulties that occupied my attention when I thought of what this report should say, faded into insignificance. I will not review the achievements of these 25 years for you—those of you who shared in them are as familiar with them as I am. But I do ask you to remember how bountifully God has blessed our work, and to join with me in a grateful prayer that His care and guidance will be and remain with us always.

Problems Ahead of Us

The problems and struggles that lie ahead of us today can only be seen in their proper perspective when we view them against the battles that we have fought and won in the Lord's service.

Special Convention — Unity of Archdiocese

This year we held the first "Special" Convention in the history of our Archdiocese. It met in Toledo on January 12th and 13th. It was very well attended and its deliberations proceeded in a spirit of cooperative peace and harmony that was a source of great joy to me, and a great credit to the dedicated priests and laity who took part in it. You have received a full report of the action taken at Toledo, and I have kept you up to date on subsequent developments. One or two decisions of that meeting must be mentioned.

Our Archdiocese spoke its mind clearly on the choice of qualified men for bishop of Toledo. Our authorities in Syria and Lebanon have not yet responded the voice of the Toledo Convention. We are informed of meetings and discussions, of visits and investigations, of new meetings of plans and plots and cancellations of plans, but nothing has been done. All over America our people ask me why it is that their choice is thwarted by inaction. I have no answer. You know the details and I shall not rehash them here. But let me assure you that I shall stand firm, as I have stood for twenty-five years, for *one efficient, undivided Antiochian Archdiocese in the United States.* I am confident that neither weak nor evil men will be able, in the long run, to defeat our desire to maintain our unity which is the foundation and basis of our strength.

Aid to Mother Church

The failure of our Patriarchate to satisfy our wishes in this old case has recently turned my thinking to the needs of the Church in the Motherlands. We cherish with

reverent love the memory of our ancient Apostolic See and the sanctuaries founded by the first Christians. Why is it that we have not met with a true understanding of our American problems? It is because the church in the Patriarchate is beset by tremendous problems of its own, which dim its vision? Should we consider some regular aid, both moral and financial, to those dioceses which are best by enemies from within and without? Should we not plan a program of aid, assistance and advice for those sections of the church that are losing members to well financed missions of proselytizers while their bishops find time ot spend, interferring in other vineyards half-way around the world? It appears that the time has ended when we can depend on the Church in the Old World. Anera has arrived when we must aid our ancient Mother Church. This cannot be a matter of casual, occasional, or irresponsible acts of charity or kindness; it must be a carefully planned program designed to strengthen the weak places and support men, especially young men, of good will who are devoted to Orthodoxy. It must be based on a serious survey of actual needs, realistically adapted to our possibilities, and administered by some of our American Churchmen of proven ability and loyalty. I think we must come to this, let us call it "Project Home Relief", soon or later, and I would be interested to know what our people think of it.

The Resolutions

Our Convention in Toledo last August passed several resolutions. Most of these were not implemented, and a number of people made inquiries to me. These resolutions were amended by me for two kinds of reasons: reasons of *principle* and reasons of *practice*. In *principle* the legislative function in the Orthodox Church is exercised by the bishops. Resolutions passed by bodies of Churchmen other than bishops are purely advisory or consultative and can become binding only when approved by a bishop acting in conformity with the canons and traditions of the Church.

What then, someone may ask, is the need for Conventions? Why not simply govern the Church by the edicts or decrees of the bishops? Well, in most of the Orthodox world this is just what is done. But in the United States, it is the hope of every leader that all of the people will take an intelligent interest in the affairs of the Church. Thus Conventions are held to obtain the collective wisdom and plans of all of the people. Most of the good things we have done have been discussed and developed, refined and improved in our Conventions. But if we are to examine the *principle* behind this way of living and working together, we shall find at once that our resolutions must have unanimous approval, including, first of all, that of your bishop.

In *practice* the resolutions of last August were found to be generally unworkable or undesirable. For example, much was said about a system of Vicar Generals, and in the enthusiasm of the Convention we were carried away and decided that we must have three Vicar Generals. No sooner had the shouting died down, however, than I found that this resolution would set up an impractical and burdensome structure which could do nothing for us. I asked the advice of the priests and Boards of Trustees on this proposal, and only 9 of our parishes voted for Civars. Then at the January Convention in the same city of Toledo, we discussed the situation anew, and then only with the approval of the great majority of the clergy and lay delegates, I introduced the system of Deaneries.

There you have the principle on which our Church has always stood, and an actual example of its working in *practice*.

Full Time Officials for Archdiocese

Here I would like to discuss the appointment of permanent diocesan officials. For years we have been told that we need various paid heads of departments and a secretary in the Brooklyn office. I have so often explained the fallacy of the concept of "Public Relations Officer" for any official of our Archdiocese that I shall not repeat myself here. Immediately after the Special Convention in January I appointed an office secretary for the Archdiocese in the person of the very well-qualified Father Athanasios Emmert. We soon discovered, not by guess work, or imagination, or in theory, but by on the job experience, that our Archdiocese not only does not need, but cannot use, an executive secretary. The volume of business which requires executive action is relatively small, and most of it cannot be handled by anyone but a bishop, and then only the ruling bishop of this Archdiocese.

Our greatest activity is in duties usually covered by secretarial services, filling orders for books, typing, mimeographing, and filing. Dull office routine is extremely frustrating for a dedicated priest, and a waste of his time and ours. The Archdiocesan office requires an efficient part-time secretary. It is a position of no glamour, but of hard unexciting work. This discovery, and I must admit that it was something of a discovery for me also, came as the result of an experiment of several months time, during which every effort was made to use a full time priest, experienced in the procedures of our church and anxious to be useful in the job. We now know definitely what our office needs: a part-time stenographer. Knowing this, I have returned with assurance to my habit of years, and hire secretarial help as it is needed. Let us forget the theories of text books, the staffs of dioceses three times our size, and formula tailored to steel mills and brokerage offices, and see ourselves and our needs in the cold light of the facts proven by experience.

Two additional full-time officers who are proposed to us are the Directors of Religious Education and Sacred Music. We have had two good men in these posts for sometime, as you know, Father Paul Moses and Father James Meena. Final action in this matter is still in dispute for the very good reason that there is no easy answer to the difficulties inherent in these programs. Both offices have two possible functions: administration and creation. Administration in either field requires a man of good will with a broad general knowledge of our objectives and potential. Both priests are admirable administrators of their respective programs. In the area of creation we not only come up against differences in tastes and opinion, at the very beginning, but the production of new material in either field depends to some extent on talent and inspiration, and here we must use everything of value that comes to us. I do not think that we can, or should, afford full time Directors in these departments. Father Moses has now decided to remain as Director of Religious Educa-

tion, and we have also drawn upon the special talent of Mrs. Sophie Kuloumzin, who will visit our SOYO Conventions and Religious Education Meetings and contribute her special skills in directing our workers.

The Deaneries

One new feature decided upon at the January Convention, was the institution of Deaneries. These administrative divisions arose in the great Russian Church where the enormous dioceses made it necessary for the bishops to subdivide their territories. We have adopted the Deanery system as suitable for our special needs in this country, and I am happy to report that it is working very well indeed. Any of our priests will tell you that it has done much to create a stronger fellowship, and a more efficient administration. The Deaneries are a new institution for us, and some development in the direction of improved techniques may be expected, but I can assure you that this new system is made in heaven for our situation in this country, and you may expect much from it. I urge our priests and people to depend upon their Deans in all cases at the first instance. The Deans will refer any major problems to me, but you can make my work much easier by beginning with the Dean. Let me remind you again that this is something new this year, and that it has already proven itself.

Archdiocse Magazine — The Word

For many years we were tormented for an Archdiocesan Magazine. Older persons recalled the success of the "El Kalimat" of our first Bishop, Raphael Hawaweeny, and our young members pointed to "The Russian Orthodox Journal". Well, we revived *The Word,* and we are now in the fourth year of this experiment. I am actually ashamed to tell you how few subscriptions we have, and how poor is our support in general for articles, news and other material. This is another case in which we were convinced by a loud and insistent minority of something that evidently is not very central in the thinking of most of our members. *The Word* is appreciated outside of the Archdiocese, and has been of great value to me in numerous ways, but it is not supported by many of you who are full of ideas but very cautious about acquainting yourselves with any new ones. I must, in passing, thank and congratulate the "Friends of the Word" whose gifts over and above their subscriptions provide the funds needed to keep the magazine alive.

St. Vladimir's Seminary

Another resolution adopted at our Convention last August proposed that we ask each parish in the Archdiocese to take up a special offering once a year and mail it directly to St. Vladimir's Seminary. Last year our Board of Trustees made a special contribution of $1000.00 to St. Vladimir's and so I did not ratify the resolution of the Convention. This year no such gift has been made, and so I propose that the special offering be made by our parishes and sent directly to the Seminary. This institution with its faculty is unique in our Church. The faculty has recently been strengthened again, the purchase of a building seems imminent and our Archdiocese has been well served by St. Vladimir's so I urge you to take this message home to your parishes and carry out the proposed resolution of last year with the greatest possible generosity.

Priests Transfers

This year has seen at least twenty-five clergy reassignments. In a diocese as small as ours this represents an unusual amount of change. It is not possible to attribute all of these shifts to one or a few causes. As the first clergyman of the Archdiocese, who has selected and ordained most of the others, I am not disposed to blame the clergy alone. And as a bishop who has always worked with and depended on the laity, and encouraged their active cooperation in the church, I will not assume that the whole fault lies with them. Some of these changes were wholly unrelated to any sort of disagreement between priest and people, but in view of the great number of transfers, I should like to make several general statements for the guidance of all concerned.

To the laity I would say that an ordained priest is the channel of God's grace in your life. A priest once ordained is licensed to officiate in any parish in the Church. Aside from special cases, for example, a parish which requires one or more specific languages in pastoral work, or a priest whose physical disabilities render him unfit to attend to the ordinary needs of several hundred people, any priest may be assigned to any parish. Considerations such as age, voice, appearance, and personality are of no moment unless they are of a nature to make his retirement imperative, but as long as he is qualified to serve one parish he is qualified to serve any. It is a very unhealthy situation in which a priest is chosen or retained by a parish because of mutual attraction. Spiritual values are not necessarily created because priest and parish are happy together. It is quite possible that a priest who is not your choice, may be God's choice for you, and it may be that the very things you do not find attractive are means of grace and spiritual growth if rightly used. We do not expect your priest to cater to your whims and condone your shortcomings, we expect him to have the courage and independence to condemn your sins and bring you to true repentance. I am never impressed by a parish that is "shopping around" for a priest to fit their preconceived pattern, but I expect Christian people to see God's hand in the sincere effort of any priest.

To the clergy I would say that a man who does not have ordinary common sense in dealing with people should seek some area of service outside of the priesthood. It is unnecessary to remind me that conditions are not ideal, that the canons are abused, that sinners are sometimes sinful, that we are in a missionary situation with many irregularities, and that a skilled laborer is making more money than the average priest. I know these things very well, and I know that you know them. But yours is a life of dedication; none of the priests in this Archdiocese has been crucified in my time, and yet the Lord we claim to serve promised us no other fate. The priesthood takes a man, a man who can live with frustration and disappointment and defeat, and face up to misunderstanding with love and the willingness to try again and again. The priest is a shepherd not a military dictator, and if we mistake our position we can blame only ourselves for the result.

I would remind both priests and laity that you must always make sure first of the reasons for your interest in the Church. Is it because you would save your soul and that of your fellowman? Is that why you chose the priest-

hood? Is that why you serve on a Board of Trustees? Or act as the officer of a parish society? Is that why you are active in SOYO? If you have other reasons, reasons of personal ambition, or a love of politics, or a need to dominate, then do not be surprised if you have trouble, and enemies and rivalries. You cannot do God's work with the devil's motives.

Secondly, remember that the Sign of the Cross is the sign of sacrifice. The priest must patiently tolerate his ignorant or trouble-making parishioners, and our people must seek to understand the possible shortcomings of the clergy. We have no serious problems between clergy and laity, no single problem so big that a minimum of self-sacrifice and tolerance on both sides could not eliminate at once. It is the tradition of our Church that a priest stays in one parish for life: in America we have become too lax about transfers. A love of novelty and change, and the knowledge that change is easy, have done much to break down our serious reverence for the pastoral relationship. Perhaps it would be helpful to both clergy and laity if we were to freeze every priest in his present post for the next five or ten years.

Archdiocese Constitution

You will note in the minutes of the July 2nd Meeting of the Archdiocesan Trustees that certain changes suggested for that body have been found to be legally impossible under the present statute by which we are incorporated. One of the resolutions offered last August in Toledo proposed the appointment of priests to the Archdiocesan Board of Trustees. By reference to the present law we found that the addition of two clergy is a very simple matter. The Dean of Theological Students for the Archdiocese is *ex officio* a voting member, as is the Secretary of the Archdiocese. In July in Grand Rapids I appointed Archmandrite Ellis Khouri, Dean of the Preceptorial Council, thus making him a voting Trustee, and Father Paul Schneirla of Brooklyn has been Secretary of the Archdiocese for the past nine years, and we have now discovered that he is therefore a voting trustee, so there are two priests now on the Board.

New Conference of Orthodox Bishops

This concludes my comments on the internal affairs of the Archdiocese. I will comment briefly on a new development which is very dear to my heart. You know that I have always supported any movement that would lead, however gradually, to one united Orthodox jurisdiction in the United Seates. You know that I worked with the present Oecumenical Patriarch, His Holiness Athenagoras I, and others, for the Federation set up in 1942. Let me inform you personally of an event about which you must have read: the formation of a standing Conference of Orthodox bishops in the United States. This new body, which has already met twice, is more comprehensive than the old Federation, embracing jurisdictions out of touch with their Patriarchates. I am not suggesting that we are on the verge of immediate union, or that there will be no obstacles, or that all of the bishops involved appear to share my enthusiasm, but I do see this as a beginning great with possibilities. Here is an instrument which may be used to bring in the happy day for which all in our diocese hope and pray. We must work with renewed energy for the goal we desire, but now at least we have something to work with.

We Have Come a Long Way

So ends my report to the final annual Convention before my anniversary year. We have come a long way together on a road that has many lights and a few shadows. If I were a proud man I could claim credit for all of the obvious good things that have marked my administration of this Archdiocese. If I simply wanted to please you, I could tell you that the good that has been done was accomplished with your help and that the mistakes had been mine. Of course, none of these statements are true in themselves. The achievements of this quarter of a century are yours and mine together. We must also share any mistakes that were made. Because of the distinctive constitution of our ancient church, the responsibility for everything is mine. And I am happy to bear it. But I do so with a deep and humble sense of gratitude to all of those, some now in the everlasting kingdom, and some still with us, whose prayers, and love, and labor and money, and also criticism, have filled my life work with the joy and satisfaction that comes from a job well done.

But as you all know, I have never spent much time in the past, either to enjoy its pleasant memories, or to suffer again its sorrows and defeats, and so with a prayer for those who have fallen in the good fight, and with honest pride in the victories which we have shared, let us begin to plan and work for the next twenty-five years together.

Episcopal Visits Were Made

August 1959: Syracuse, N. Y.; Allentown, Pa.; Cleveland, Ohio; Toledo, Ohio and Pittsburgh, Pa.

September 1959: Huntington, W. Va.; Washington, D.C.; Canton, Ohio; Montreal, Canada.

October 1959: Phoenix, Arizona; Detroit, Michigan; Niagara Falls, N.Y.; Boston, Mass.

November: Pittsburgh, Pa.; Louisville, Ky.; Cleveland, Ohio; Wilkes-Barre, Pa.

December 1959: Bridgeport, Conn.: Pittsburgh, Pa.; Ottawa, Ont.

January 1960: Pittsburgh, Pa.; Englewood, N. J.; Montreal, Canada.

February 1960: Philadelphia, Pa.; Boston, Mass.

March 1960: Pawtucket, R. I.; New Castle, Pa.; Mexico City, Mexico.

April 1960: Boston, Mass.

May 1960: Pawtucket, R. I.; Bridgeville, Pa.; Greensburg, Pa.; Montreal, Canada; Boston, Mass.

June 1960: Pittsburgh, Pa.; Wichita, Kansas; Washington, D. C.; Tulsa, Okla.

July 1960: Grand Rapids, Mich.; Brownsville, Pa.; Ottawa, Ont.; Johnstown, Pa.

August 1960: Syracuse, N. Y.; Glens Falls, N. Y.

Priests Transfers

The following priests were transferred and appointed:

Barret, Rt. Rev. John—St. John Cedar Rapids, Iowa, from Vicksburg, Miss.

Beshara, Fr. Nicholas—St. George's South Glens Falls, N. Y., from Allentown, Pa.

Cassis, Rt. Rev. David—Utica, N. Y. from Ottawa, Canada

Chromiak, Fr. John—Greensburg, Pa., from Allentown, Pa.

Emmert, Fr. Athanasius—was ordained and appointed assistant at the Cathedral.

Ghannam, Rt. Rev. George—Worcester, Mass., from Cedar Rapids, Iowa.

Hanna, Fr. Emile—was ordained for Ottawa, Canada.

Harb, Fr. George—Portland, Oregon, from Haifa, Israel.

Juerges, Fr. Nicholas—Albany, N. Y., from Santa Ana, Calif.

Karpelenia, Fr. Basil—Vicksburg, Miss., from Indianapolis, Ind.

Khouri, Fr. Anton—was ordained a priest for Philadelphia, Pa.

Lambert, Fr. Peter—was ordained a priest for Iron Mountain, Mich.

Makad, Fr. Samuel—Monessen, Pa., was accepted from Albanian Church.

Nasr, Fr. Zachariah—Omaha, Nebraska, from Iron Mountain, Mich.

Newcombe, Fr. John—St. George, Cedar Rapids, Iowa, from Beckley, W. Va.

Ofiesh, Fr. Gregory—was ordained a priest for Oklahoma City, Okla.

Penning, Fr. Christopher—was ordained a priest for Kearney, Nebraska.

Reynolds, Fr. Gregory—Syracuse, N. Y., from Louisville, Ky.

Kazan, Rt. Rev. Basil—Louisville, Ky., from Toledo, Ohio.

Saliba, Rt. Rev. Athanasius—Brownsville, Pa., from Worcester, Mass.

Secabe, Fr. Louis—Tulsa, Okla., from Albany, N. Y.

Pirozzi, Fr. John—St. Luke Santa Ana, Calif., from Albany, N. Y.

Shaheen, Fr. George—was ordained a priest to assist at Montreal.

Shaheen, Fr. Joseph—Indianapolis, Ind., from Philadelphia, Pa.

Stott, Fr. Michael—Allentown, Pa., from South Glens Falls, N. Y.

Priests Released from Archdiocese

The following priests were released from the Archdiocese:

Chernushin, Fr. Joseph; Barrett, Fr. John; Newcombe, Fr. John; Vansuch, Fr. Nicholas; Huback, Fr. Michael was given a leave of absence; Giffin, Fr. Philip was given a leave of absence.

Baptisms — Marriages — Funerals

During the last year the Archdiocese recorded 1,891 Baptisms; 665 Marriages and 532 Funerals.

Clergy Training

We had seven seminarians at St. Vladimir's Theological Seminary this year: Campbell, Richard; Irvin, Michael; Khouri, Antoun; Masood, Naseeb; Gabriel, Kenneth; Shaheen, Fr. Joseph; Pirozzi, Fr. John. We also had one girl at the seminary: Miss Lynn George of Canton, Ohio.

Two of them graduated this year: Fr. Joseph Shaheen and Fr. John Pirozzi. Our last year's graduates were: Corey, George; Mashie, Louis; Shaheen, Fred; Rados, George. One was already ordained: Fr. George (Fred) Shaheen, and the other three will be ordained as soon as they are married.

We will have all the above seminarians for the coming year with the addition of: Charles Abraham, Glens Falls, N. Y., and Fr. Michael Shaheen.

Metropolitan Antony's Report was accepted with a resounding standing ovation from the entire Convention assembly.

At this time His Eminence submitted the following official Statements regarding the unity of the Archdiocese to be a part of the records of this Convention.

Official Statement of Facts Concerning the Unity of the Archdiocese

To our most beloved brothers in Christ, the Loyal pastors of the churches and the members of the Board of Trustees of the Archdiocese and to all the presidents of church organizations in the Archdiocese of New York and all North America.

For twenty-four years we have been struggling for the unity and peace of our Holy Church in North America. Our main aim all these years was the continued welfare and progress of our Archdiocese. Our many efforts and sacrifices in this sacred cause are well known to all of you and need no further proof.

Immediately after our Special Meeting at Toledo, Ohio, on January 13, 1960, which was blessed by His Beatitude, we submitted the names of the three candidates chosen by secret ballot to His Beatitude and the Holy Synod for the election of one of them as Bishop of Toledo to be our assistant in accordance with the decision of the Patriarchal Council of May 1959 and November 1958.

With no word from His Beatitude, we wrote again repeating our urgent appeal on the following dates: January 29th; February 27th; March 11th; April 1st; April 5th. On the same day, April 5th, 1960, we received from His Beatitude a letter dated 23/3/60, that he received all our communications and has been trying his best to call a meeting of the Holy Synod to elect the bishop.

Again we wrote on April 8th; April 30th and May 4th. Another letter was received from His Beatitude dated May 14th, received June 2nd, assuring us that all will be well as soon as he can have a meeting of the Holy Synod, and informing us that His Eminence Metropolitan Elia Saleeby of Beirut will be coming to the United States in a personal visit and he will study the whole matter with us and report to His Beatitude upon his return, and that immediately upon his return the Synod will meet. On June 2nd, we wrote His Beatitude that we will be glad to welcome His Eminence the Metropolitan of Beirut and give him all the facts.

On Tuesday afternoon, May 23rd, we received a cable from Metropolitan Saleeby that he will arrive in New York at 4 p.m., Wednesday, May 24th. We were in Montreal on that day, and had to rush to New York in such a hurry to be able to meet His Eminence the next day. We had several meetings with His Eminence and gave him

all the facts he wanted, and he fully agreed that the solution of the Patriarchal Council of November 1958 and May 1959, is the only way for our problem. His Eminence promised to submit his report to His Beatitude and the Holy Synod immediately upon his return home. Meanwhile we wrote His Beatitude about our meeting with His Eminence and requested to be given adequate time to attend the special meeting of the Synod when the date is finally set.

On June 23rd, with no word from His Beatitude, we wrote again, and on July 6th, another letter was sent appealing for quick decision on the meeting of the Synod for the election of the bishop.

On July 23rd, while in Ottawa, Canada, for St. Elias Day, a letter was forwarded to us from His Beatitude that a special meeting of the Holy Synod was called for 10 a.m., July 26th, 1960, at Damascus, for the election of the bishop of Toledo from the three candidates chosen by secret ballot . . . Also a telegram was received from His Beatitude as follows: "Please nominate three candidates for Bishopric Rio Janeiro Brazil." This was most shocking to us, and immediately the following cable was sent:

> "Patriarch Theodosios and the Holy Synod—Damascus, Syria.
> "Letter and cable received today. Not given adequate time,
> "unable to attend meeting. Will not accept any one outside
> "our three candidates for Bishop of Toledo. Rio Janeri elec-
> "tion will divide Brazil. We advise emphatically against it.
> "Metropolitan Antony."

A long letter supporting this cable was mailed on the same date to His Beatitude and the Holy Synod.

On August 2nd, 1960, we received several letters and cables from our loyal friends in Syria and Lebanon, and a long letter from their Eminences Metropolitan Ignatius Hureiky of Hamah and Elias Moawad of Halab stating that on July 26th and 27th, 1960, only six Metropiltans met at Damascus: namely—Epiphanios of Akkar Nifon of Zahle; Alexandros of Homs; Paul of Merjayoun; Photios of Baghdad and Gabriel of Ladikia,—and in spite of the fact that they do not make a canonical quorum (seven of the 13 Metropolitans of the Patriarchate now living and active are required for a quorum) they decided to postpone the election of the Bishop of Toledo and send Metropolitan Epiphanios of Akkar as Patriarchal Vicar to Toledo for six months to study the problem ! ! ! and report to the Patriarch ! ! ! . . . Immediately upon learning of this uncanonical meeting and most shameful act Metropolitan Hureiky and Moawd together with the leading members of the Patriarchal Council in Syria and Lebanon wired their protests to the Patriarch asking him to stop this unlawful act against the Holy Canons and the Constitution of the Patriarchate. Facing the flood of protests from the leaders of the Patriarchate His Beatitude immediately ordered the whole thing stopped, and sent us the following cable dated August 2nd: "Execution last meeting decision posponed. Letter follows. Patriarch Theodosios."

August 6th, the folowing letter No. 115/2, dated August 2nd, Damascus, Syria, was received from His Beatitude:

> "In view of what was published in the newspapers regarding the decision of the last meeting of the Synod on July 27th, to send Metropolitan Epiphanids of Akkar to Toledo, Ohio, to complete the study of its problems to be regarded as an independent Archdiocese, we have received many protests by wires and letters from many leading members of the General Patriarchal Council stating that: 1st, this act will delay the canonical election of the Bishop of Toledo and contradict the canonical decision of the Patriarchal Council taken to a canoical meeting that a Bishop of Toledo must be elected; 2, That the problem of Toledo has been well studied and fully covered and is now ready for election; and 3rd, that the session of the Synod was not legal because there was no canonical quorum to act in accordance with Articles 62 and 64, which reads as follows: THE HOLY SYNOD SHALL CONSIST OF THE PATRIARCH AS PRESIDENT AND THE ACTIVE METROPOLITANS OF THE PATRIARCHATE AS MEMBERS, AND THAT TO BE CANONICAL EVERY MEETING MUST BE ATTENDED BY THE MAJORITY OF THE ACTIVE METROPOLITANS, and NO ONE SHALL BE ALLOWED TO VOTE BY PROXY.
>
> "And in accordance with article 66: which grants the Patriarch the right to return to the Synod within one month any and every decision that he deems unacceptable to him and needs reconsideration;
>
> "Therefore, to avoid the troubles that might arise, we decided to stop the execution of this decision and return it to the Holy Synod."

This in brief is the translation of His Beatitude's letter. And in this letter he asks all the Metropolitans to come to Damascus for a Special Meeting of the Holy Synod on August 23rd, 1960, to finally finish this business.

Immediately, on August 6th, we wrote His Beatitude requesting to change the date of the meeting from August 23rd to September 13th or 14th, to allow us and our brothers in Christ the Metropolitans of Argentina and Brazil enough time to attend—and once for all put an end to the whole problem of the Church of Antioch. We also got in touch with our brothers in Christ Metropolitan Swaity and Metropolitan Forzley of Argentina and Brazil to be ready for the trip to Syria immediately after we receive the confirmation of the new date of the meeting.

Now we have reached the end of the road, and in our next Convention in Houston we expect every priest and every church to be fully represented to finally take the right step toward the future. It will be very wise if any number of our Trustees and leaders of the various parishes accompany us in this final trip. All those able to make the trip please notify us as early as possible. We must leave on Monday evening at 8:30 by Jet direct to Beirut, and will arrive there in about 14 hours flight. This will be on September 12th if the meeting is scheduled for the 14th of September. The whole trip will not take more than a week if one is forced to return in a hurry.

For the last twenty years we have been struggling to keep the unity of our Archdiocese—not only for ourselves, but all our beloved people in North America. Any division of this sacred unity is very harmful and will spread confusion everywhere. We must do all we can at this critical last hour to stop the evil hands working to divide us. With the help of God and your loyal support we shall remain united.

Our last request of all our beloved clergy and church organization is NEVER TO ACCEPT IN THEIR CHURCHES OR IN THEIR PARISHES ANY CLERGYMAN OR ANY BISHOP—NO MATTER WHO MAY BE—WITHOUT A SPECIAL LETTER SENT TO THEM UNDER OUR SIGNATURE AS THEIR

LAWFUL AND CANONICAL BISHOP. This will keep our unity, and no trouble maker will ever be able to divide us against each other.

With our blessing and best wishes until we meet in Houston.

Yours in Christ,

METROPOLITAN ANTONY

Brooklyn, N. Y.
August 11, 1960

METROPOLITAN EPIPHANIOS ARRIVED IN TOLEDO AGAINST HOLY SYNOD'S DECISION

(For immediate release to the press. Also to be read in all the churches.)

In reply to the many telegrams and calls regarding the shocking uncanonical visit of Metropolitan Epiphanios Zayed of Akkar, Lebanon, to Toledo, Ohio, the following official Statement of facts is hereby issued:

On Thursday morning, August 18th, 1960, the following cable was received:

"METROPOLITAN ANTONY — BROOKLYN, N. Y. "Metropolitan Epiphanios left today Beirut Toledo Against Holy Synods Decision." (Signed) "PATRIARCH THEODOSIOS".

On Saturday morning, August 20th, 1960, the following letter was received from His Beatitude the Patriarch:

"To our beloved brother in Christ Metropolitan Antony of New York and all North America—Greetings in the name of our Lord and redeemer.

"Today, Wednesday, August 17th, 1960, we were informed "in the afternoon, that Metropolitan Epiphanios left Beirut by "a Pan American Plane to Toledo, at 8:30 a.m., with a special "Lebanese passport.

"Immediately we inquired of the Lebanese authorities who "confirmed the news, and we cabled the information to you. We "also took the matter up with local authorities, and cabled the "American Immigration Authorities in Washington, New York "and Cleveland, Ohio as follows. Will keep you informed of all "new developments, and expect you to take all the necessary "measures.

Damascus, Syria, Aug. 17, 1960 (Signed: Patriarch Theodosios)

Exact copies of cables to United States Immigration in Washington, D. C.; New York, N. Y., and Cleveland, Ohio sent from Damascus by His Beatitude:

Damascus, Syria, August 18, 1960.

"Patriarchal greetings. Metropolitan Epiphanios Zayed, chief of the Diocese of Akkar, Lebanon, dependency of our Patriarchate, secretly departed to U.S.A., namely Toledo, Ohio, *without our supreme authorization and in spite of our official warning*. Please take notice, and communicate competent services that this presence in U.S.A. and Toledo diocese is ABSOLUTELY ILLEGAL AND PREJUDICIAL. Your prompt action will greatly oblige.

Yours sincerely, (SIGNED) Theodosios VI

"Greek Orthodox Patriarch of Antioch and all the East."

In view of the disobedience of Metropolitan Epiphanios to the decision of the Holy Synod and the orders of His Beatitude the Patriarch, we feel it is our duty as the canonical shepherd of the North American Archdiocese, to request of all our faithful clergy and laity in all North America, to have nothing to do with this uncanonical visitor until he returns to obedience of his Mother Church.

Brooklyn, N.Y., August 20, 1960

METROPOLITAN ANTONY BASHIR
Archbishop of New York and North America
Syrian Antiochian Orthodox Archdiocese

Annual Report of The Dept. of Religious Education

THE ARCHDIOCESE CONVENTION — 1960

Your Eminence, members of the clergy, Archdiocese trustees, and delegates:

Our department has been hard at work these past months, trying to fulfill its aims according to the responsibility entrusted to it. We have been very successful in carrying out most of our aims; but have been unable to finish other work which we had hoped to complete. We should like to list these things in this progress report to the convention.

In our 1959 report we offered 9 recommendations for the year 1959-60. These were suggestions of work which should be done by the department in the 12-month period extending from the 1959 convention to this one in 1960. We should like to re-list those 9 recommendations and to what avail:

WE RECOMMENDED TO:

1. Continue our correspondence with the schools as usual.
   Result: We have done this — receiving and writing many dozens of letters during the year. May I read these typical examples of the type correspondence we handle?
2. Continue study and evaluation of our curriculum plan
   Result: We have done this — and a new set of curriculum charts were recommended to His Eminence, approved by him, and mailed out to every church school in the Archdiocese for use by Sept. 1960. These new charts are a guide to all school superintendents as to the material assigned by His Eminence to the Orthodox Children in the Archdiocese. Such charts are mandatory by Archbishop's Edict.
3. Continue using our New England schools as Experimental units.
   Result: This was done whenever any item on our agenda fell within the category of experimentation. In the past year little was given to our schools for experimental use. We have, however, been watching the results of some of our work in these schools, ever seeking to improve.
4. Prepare (this year) to send out 6 bulletins to all schools, one every two months. Such bulletins to include directions, to discuss materials, and to give department news.
   Result: We were able to send out only 4 of the 6 bulletins. There was not need for the bulletins 5 & 6. All were received favorably by all; and seemed to serve their purpose very well.
   It should be mentioned that one of the "Bulletins" mentioned above contained a detailed report to the school superintendents and pastors: on how the archdiocese edict and curriculum plan could be adapted to a local situation. We offered a detailed "Local School Plan" which gave basic details on how to form the local school and what the ideal church school should have. This "Local Plan" was the result of a two year study in one of our experimental projects.
5. Make (this year) our trips to the S.O.Y.O. Regional Conventions.
   Result: We were unable to make any trips this year. There was only the trip to the New England S.O.Y.O. Convention; and this because it was held within the area where the director lives. These trips were not made, because His Eminence and the Director agreed (after careful discussion) that any such trips this year would not prove profitable commensurate with the time and effort involved.
6. Prepare (this year) supplementary lesson plans for the Orthodox Instruction books, as required on the Edict; and to send such lesson plans to the church schools.
   Result: We started this project well on its way by assigning the five books to three very capable professional persons: Fr. George R. George of Danbury, Conn., Sub-Deacon C. Michael

Abraham of S. Glens Falls, New York, and Miss Laurice Albed of Broomall, Pa. They submitted sample plans of Lessons, these were studied by the department and recommended to His Eminence, they were approved by him and returned to each of these three persons. They are now in the process of preparing two lesson plans for each lesson in these five books. Such lesson plans are designed to give the teacher a guide to each lesson. It is expected that this project will need about one year in all, and should be completed by next August.

7. Prepare (this year) models of scrap material projects for use in the schools.

   Result: Nothing was ever done about this project. It is still in our files for future consideration. It should not be discarded, because it is an important visual-aid and class project aid for teachers.

8. Work (this year) on Direct Service to Individual schools according to their needs, as indicated by our files.

   Result: Mrs. Ralph Richars of Lawrence, Mass. was assigned to head this committee; and has done a tremendous job. More than 30 church schools have received evaluation reports from us through this direct service committee. We have evaluated their schools according to our file on them, and have made pertinent suggestions to each. We can only surmise that we were being helpful, since we received little or no response to these evaluations. We plan to prepare such evaluation reports for each church as often as possible.

9. Prepare (this year) book reviews to be published in the "Word" Magazine, as well as other occasional reports on publications.

   Result: Very little has been done by our department in the "Word", but we have recommended several publications to His Eminence and to the Dept. of Sacred Music; and have also made some recommendations to school superintendents via our Bulletins.

In addition to the above 9 recommendations from last year's report, we have done other work which was not listed there:

1. The department has prepared an extensive plan for Adult Education. We asked Fr. Ilyas Kurban of Boston to guide this work, and has formed a beautiful outline for every parish priest to follow as a basis. Our committee on Adult Education, in addition to mailing the plan to every pastor and Executive Board, prepared to follow through by helping any local group which asked for help. We also planned to keep checking the progress of such Adult Education programs through the Deaneries.
2. The department, under the care of Fr. Athanasius Saliba, took part in the work of the Eastern Orthodox Education Commission. Fr. Saliba made a trip as our representative, and reported his work to us upon his return.
3. Also under the care of Fr. Saliba was our study on the possibility of Sunday School Seminars at the S.O.Y.O. Conventions. This study was requested by His Eminence. Fr. Saliba made his study and submitted it recently to His Eminence for further consideration.
4. The committee on Visual-Aids was formed and placed in the care of Miss Lillian Taksery of Boston. Her committee was entrusted with compiling a file on all available and usuable visual-aid materials. We hope thus to be able to advise the schools when they wrote us. This committee also was to handle the reproduction and distribution of any color slides and narratives available through the Archdiocese.
5. This year our department designed and prepared a new set of color slides on the Secrament of Holy Matrimony. The set consists of 36 slides with a complete narrative for teachers. It is being sold to our parishes at cost — that being $8.50 per set. Samples are at your disposal to study. You may see them in the room with the other Religious Displays.
6. The slides on Divine Liturgy and Baptism (formerly in the keeping of S.O.Y.O.) were recently returned to the Archdiocese at the request of His Eminence; and are to be reproduced and distributed through the Dept. of Religious Education. Some additional work must be done on the narrative, and the set is to be divided into two sets for easier distribution.
7. Regular financial reports were submitted to His Eminence from our department every 6 months. In this way he was kept aware of our expenditures and our needs.

We would be remiss in our duty if we did not at this time report to the delegates our observations concerning our contact with the parishes and pastors of the Archdiocese during the past 12 months.

1. Generally the response to our work was excellent, and the co-operation from the parishes and pastors was outstanding.
2. There were some, however, who received our correspondence, but failed to put it into use or to pass it on to church school administrative leaders. We know this by cross references in our contacts with various persons of various parishes.
3. There were also a few who refused outright to adopt our plan or to abide by the wishes of the Archbishop. Their names never have been mentioned, are no where recorded in our files, nor will they be. It is *not* our aim to dis-credit anyone, but merely to make our report a sincere one.
4. There was one parish which never once in 3 years answered *any* of our correspondence, even though it is and has been an active parish with a pastor.

To say the least, it is disappointing to see any lack of response to work designed to help our parishes toward a happy and healthy future. On the other hand, it is heart-warming to see most parishes accepting our assistance with good results.

We have certain specific recommendations to make to His Eminence for the coming year, because we want things to keep moving along. All members of the Department have enjoyed our work this past year, and gave willingly of our time. We also realize that we are only temporarily filling a gap until the time comes for full-time director who will handle this work on a professional basis. It is our hope that whatever we have been able to contribute has done someone some measure of good.

May we thank all those pastors and parishes who responded to our constant correspondence; and may I personally thank the Department members who worked so splendidly and tirelessly with me this past year.

We also would like to remind His Eminence that His official appointment of all these good helpers (including the director of the Dept.) expires *as of* this report. It has been customary for His Eminence to appoint these persons for one year at each Archdiocese Convention.

Respectfully submitted,
Rev. Fr. Paul W. Moses, *Director*

The above Report was accepted with grateful thanks to Father Paul W. Moses for his continued loyal devotion and sincere hard work.

REPORT OF SACRED MUSIC DEPARTMENT

Your Eminence: Mr. Chairman: Reverend Fathers: Delegates and Friends.

This is not a departmental report, but rather the report of the director of the Sacred Music Department of the Archdiocese. Due to many recurrences of an old ailment during the past year, it has not been possible for me to communicate with my department members nor to issue projects other than those I will speak of in this report.

As you may know, the success of this department is dependent in a large degree upon the co-operation of local

parishes relative to communications sent to them. The choirmasters, or the Pastors, can contribute to or deter us from our programs by the manner in which they react to our correspondences. To illustrate, I will point to one proposed project.

Last year, it was suggested that the department collect from all the parishes whatever music it was using for Great Lent, Holy Week and Easter, with the intention of selecting the best of this music to be compiled into a hymnal for use by all choirs. A letter was sent, by me, to all parishes in September of 1959. Only two parish priests answered one to send music, and the other to notify us that his choir had no such music and to encourage the project. As a result of my inability to follow up, no further appeals were sent, and the project was pigeon-holed.

Two other projects were proposed last year. They are:

1. Fill the need for Sunday School music.
2. Provide a Choirmasters Manual to aid new directors in the understanding of our services.

These projects have progressed in the following manner:

1. The Director of the Religious Education Department, Father Paul Moses, in compliance with our request, has sent two sets of music for consideration. One, in the Slavonic Tradition, has been recommended for use with modifications. The other, a beautifully arranged set of selections, but in the occidental traditional has not been recommended. In addition to the above, we are informed that His Eminence has obtained music for children which is enjoying widespread usage throughout our Orthodox Churches in Greece. These hymns are now being processed, arranged and adapted to English for use in our Sunday Schools. This project should be completed in the very near future.
2. Mr. Raymond George, choirmaster of Saint George's of Detroit, Michigan, and choir director for Midwest SOYO has been assigned the task of writing the Choirmaster's Manual, and has already submitted six chapters for approval. The work is well done and promises to be a great aid to our choirmasters in the future. It's purpose is to familiarize choirmasters with the liturgical nature of our services, and to point out methods and techniques of making the musical part of the liturgy a real contributor to the worship experience of the congregation. This project should be completed soon.

In June of this year, it was my privilege to attend the convention of the Southwest Region of SOYO and to conduct a Music workshop there. This was a most gratifying experience for it proved to be an excellent means of accomplishing the following:

1. To establish contact with choirmasters and singers from many parishes at one time.
2. To encourage them in the ministry of singing.
3. To instruct them as to the importance of their role in the Divine Services of our Church.
4. To inspire a greater dedication on the part of choirmaster and singer.
5. To instruct them regarding better liturgical techniques.
6. To illustrate these techniques by having them sing them out.
7. To familiarize them with the musical traditions of our Church.
8. To point out the importance of using only approved music and to display how that music can be used with greater versatility.
9. To make it clear that choirsinging is not merely a pre-occupation, a hobby or an excuse for socializing, but that this is a valid ministry, a holy office complimentary to the office of the Priest, with the same purpose of uplifting through worship the souls and spiritual lives of all present.

The workshop was a great success, attended by many more people than we had anticipated, all of whom shared the feeling that this should be done regularly, and we pray it will be.

Now to the future of our Sacred Music Department. In that I have served as director of this department for six years, I feel that the following remarks will not require too much qualification. And I will speak only for the area of work with which I am directly concerned, though what I say may be related to other departments as well.

As a volunteer departmental head it is not possible for me to accomplish more than a token amount of that work which should be done in the field of music.

My first responsibility is as the pastor of my parish and the responsibilities, whether in a small parish or a large one, require a great deal of attention. Therefore, any time given to this volunteer effort is "spare time" of which there is no great abundance.

The field of sacred music in our church is rather different from that of other denominations, or even other Orthodox Churches. Other denominations have a long tradition of music in the language used by them. Other Orthodox Churches still using their native languages, also have a long tradition of music to stand them in good stead.

It is in our Archdiocese, which has spearheaded the use of English in our North American Church, that we have the problem of adapting our new language to musical traditions that were nearly lost to us because of inadequate training and in experience. We cannot write to our parish choirs and say, "Use the Fischer publication of the Cherubimic Hymn" because the text of that publication does not conform with our approved translations. Nor do the translations of most of the commercially published Orthodox hymns conform.

Therefore, our department has no resources save the talent of our own musicians, and these musicians are not too abundant. We need to find the music, adapt the approved text if it is adaptable, re-write all the music, arrange the music, provide harmony where only a melody is available, if harmony is called for, take the material to publishers after it has been approved by qualified men in the department, have it engraved, or engrave it ourselves, print it, bind it and distribute it. Then, we have to do a special job of selling it to our own churches.

If the above statement does not indicate how much work needs to be done by our department, let me add the following.

1. To provide the necessary music for every major and minor feast day of the year.
2. Provide ample music for regular services such as Vespers and Matins, as well as for special services such as the Liturgy of the Presanctified Gifts and Prayers of the Paracletice.
3. To replace non-Orthodox music still being used in some Churches and firmly establish the Byzantine as well as the Slavonic traditions of music.

There are, literally, hundreds, if not thousands of pages of music that should be compiled, edited and adapted, scored, arranged and composed for use in Choirs, Junior Choirs, Sunday School, Youth and Congregational singing. A volunteer department head could barely scratch the surface of these needs.

An imaginative, full time, departmental head, however, would see enough challenge in this work to keep busy for years, and he would probably give the Archdiocese three times the dollar value he would cost it.

It could be the job of this department head to promote this music in several ways. For example, he could,

1. Conduct seminars at every SOYO regional convention to demonstrate the music and establish priority for musical projects still unaccomplished.
2. Develope in every parish his own counterpart, or a committee to be the counterpart of the Department, said committee to achieve on a parochial level that which is being done on the Archdiocesan level. In this way, the department would have a responsible group with whom to communicate.

The full time department head would try to utilize the talents of every qualified musician in the Archdiocese, to have them write or adapt the music needed for our Church. And in his full time capacity he would have more time to do a great deal of this work himself where deadlines needed to be met.

As an Archdiocese, we face the same dilemma faced by our Federal and State governments relative to highways. By the time they realized that the old highways were obsolete, they were so far behind that every new super highway being built is obsolete before it is completed.

So it can be with us. Our growth has been wonderfully amazing. We have progressed greatly. So let us not make the same error relative to our departments. The Sacred Music Department will, in years to come, require not only one full time director, but a full time staff as well, just as will other departments. If we wait too much longer, we will find that the appointment of one man will not be enough, and again we will be where we are today.

This is the age of specialization where qualified men are set apart as individuals or as part of a team to do a job for which they are specially suited. I believe that our Archdiocese cannot continue to progress at a rapid rate unless we exploit the talents of our specialists in every field possible, including the Sacred Music Department.

Other Churches throughout the nation have full time specialists working on a national, or even a regional basis, and more than this, they retain these specialists on a full time or part time basis on the parish level. These specialists work on everything from fund raising and membership to religious education and publications. If these other churches deem the use of these specialists important on a local and regional basis, how much more essential is it for us to consider our own needs on a national level? I do not suggest that a full time appointment of directors, or a director in the field of sacred music, will solve our problems overnight. But, I do suggest that such an appointment would so improve our rate of progress, and so give evidence to our people of the progressive thinking of our Archdiocese, that our situation would improve rapidly, and our people would know that the Archdiocese exists for their service to the Glory of God.

Respectfully submitted,

Father James C. Meena
Director, Sacred Music Dept.

The above report was accepted with sincere thanks and His Eminence appointed the following as members of this committee: Fr. David Abramtsov, Slavonic and Text; Fr. Gregory Abboud, Byzantine and Text; Fr. Basil Kazan, and Fr. Ilyas Kurban, Byzantine Music; Fr. Stephen Upson, Translation, and Ray George, Choir Organization.

FINANCE COMMITTEE REPORT

Monsour Laham, *Chairman*

The committee reported that the new law passed last year at the Toledo Convention requiring that every parish must pay annually a minimum of dollars equal to the number of baptized persons in the parish — has been accepted by the Archdiocese, and that the majority of the churches have made this year's payment according to this law. The committee further emphasized that the minimum set in this law is meant for the small parishes who are not able to pay more; but the parishes who have been paying more than this minimum required in the new law MUST continue their payments. A rich parish who used to pay $600.00 per year before the law, and who under the new law discovered that they have only 250 persons in their parish, must realize that the minimum was not meant for them but for a poor parish, and therefore, they MUST continue their previous payment.

The committee requested very strongly that no parish shall have the right to vote at the Convention unless their payment for the year has been made. Regarding the local churches and their financial rules, the committee suggested that the strict rules in many parishes that a person who does not pay the required minimum to his church should not be entitled to any church services or rights... The committee supports this strict rule in every way with the exception of Holy Communion and Baptism of children. These two Holy Sacraments should be given to all Orthodox Christians alike without regard to money.

The above report was fully approved and accepted by the Convention.

CONSTITUTION COMMITTEE REPORT

Albert Maykel, *Chairman*

Mr. Maykel reported that a careful study of the New York State law regarding the Orthodox Church, under which we are incorporated, would not allow us to increase the number of Lay Trustees on the Archdiocese Board. Under this present law our Archdiocese Trustees are as follows: President, The Metropolitan; Not more than nine and not less than three laymen; The Archdiocese Secretary; The Dean of the Clergy; and the Chancellor. Any change in the number of active trustees require a change of the religious laws of the State of New York. Mr. Maykel announced that the newly organized Conference of Orthodox Bishops is now working on a bill to be submitted to the Congress of the State of New York for changing the Religious Law covering THE ORTHODOX CHURCH. Our Archdiocese is taking part in the preparation of this change, and immediately afterward our Archdiocese Constitution will be fully revised to meet our present needs.

The above report was unanimously accepted.

REPORT NORTH AMERICAN COUNCIL OF SOYO

Nicholas Coba, *President*

Your Eminence, Reverend Fathers, Members of the Archdiocese Board and Brothers and Sisters in Christ;

I would like to start my report by expressing the thanks and gratitude of the North American Council of SOYO for the privilege and honor of allowing us to meet for our annual meeting in conjunction with this great Archdiocese.

The aims and principles of SOYO are familiar to all of you so I needn't go into that phase in detail. However, I would like, for the benefit of the many new delegates, to give you a brief rundown on the organizational setup of NAC.

SOYO chapters, or at least the young people groups within the framework of the local parishes, were organized some 20 years ago in New England. More groups were then organized in the Midwest until finally there were enough chapters so that the country was divided into regions with all of the local groups assigned one of them. We now have six regions; Eastern, New England, Canadian, Midwest, Southwest and Western.

Each of the regions have their own organization and conduct their business through their officers and culminate the year with a region convention.

Six years ago the establishment of the North American Council of SOYO came about in order to further develop programs and communications on a national basis. Each of the regions, regardless of size, are allowed three delegates to the NAC meeting. Here the national officers are elected and the programs for the year are discussed and acted upon.

Today we have some 70 active chapters in SOYO. This is an effective number of churches and can be a strong group to carry out whatever programs are initiated by SOYO or the Archdiocese.

SOYO was organized by His Eminence Metropolitan Antony. He started SOYO as a means of getting a program of educating our young people in their faith and assuring the future of the Syrian Antiochian Church in this country. Today, this is history, as the SOYO movement accomplished this program and is now starting to play even an more active part in our church life. The younger members of several years ago have developed into leaders on their church boards. I dare say that many of you sitting in this delegation are examples of this.

SOYO has and still is developing leadership. Today we have another phase SOYO that was conceived and developed by SOYO themselves. This is our Teenage movement. It can be well appreciated that there was quite a gap between our Sunday School movement and our senior organization. With conditions such as they are in this materialistic world of ours, the teenagers were getting just enough activities on the outside of our churches so that we were gradually losing some of them from our church roles. We are proud to state that we have many fine teenage chapters who are closely associated with our churches and we can expect not only better leaders for SOYO, but also for our churches.

SOYO cannot be satisfied with the contributions it has made in the past, nor can it be complacent about its responsibilities in the future. We must become more and more involved in developing men and women for lay leadership in the church. Our organization is a natural for that training.

We the leaders of SOYO, and I believe that our hierarchy, and you the lay leaders of our church, can agree that SOYO has matured tremendously in the past several years. The organization is dedicated to the service of the church on all levels. Today we find that there are more religious and spiritual activities in our SOYO regions than ever before. There is a sincere desire on the part of our young people to better understand their faith. In fact, at times this desire has been so great that it has created some problems and gave some people the impression that we were trying to dictate to our church officials. I personally wish to state at this time that we have no such desire and I'm certain that all of you should feel that we are happy to see this enthusiasm. We would rather have this tremendous interest than no interest at all despite the problems it presents.

There is still another area that we of SOYO are proud to be a part of. For the past several years, and as a matter of fact one of the original members, we have been members of the Council of Eastern Orthodox Youth Leaders of the Americas, or as commonly known CEOYLA. This is an organization that is comprised of the leaders of the youth organizations of the Russian, Greek, Carpatho Russian, Ukranians, Serbians, Romanians and of course our own Syrian churches.

As you no doubt have heard many times over the Orthodox Church in America is slowly moving towards its eventual destiny — unity for the Orthodox Church in America. We see increasing co-operation by individual national churches. The nationalistic barriers are slowly being replaced by a common culture and heritage. We of SOYO will be expected someday to provide some leadership towards this goal.

Through CEOYLA we have for several years now sat down with our Orthodox brethren and discussed many problems. Many of the large national Orthodox programs originated at these meetings. You can be assured that our youth group from the Syrian church have represented themselves with honor on this council.

There are many more pertinent facts that I could tell you about SOYO. I could also stand before you and tell you that we are a perfect organization. This would not be true. We have many problems that face us and we also have made our share of mistakes in growing up. There is one thing that is certain and that is that we are dedicated to our church. We are dedicated to our Beloved leader Metropolitan Antony. We want His Eminence, and also the members of the Board of Trustees, as well as the whole Archdiocese to know that we are ready as an organization to throw our full power behind whatever decisions are made by our church.

I could go on and on about SOYO but, I believe I can cover what we think and feel by giving you the recommendations that I made to NAC this weekend.

We are aware that at this convention we face a grave problem in the unity of our own churches. We of SOYO pledge our full support to His Eminence in this hour of decision and will do all that is within our power to support this position. We ask that God grant him health and many years of service to our church. To you the clergy and to the lay members who so unselfishly helped His Eminence to build this great Archdiocese, we assure you that your work will be continued and that the future of Orthodoxy is assured.

RECOMMENDATIONS TO NAC by Nick Coba, President

1. Greater cooperation and coordination between SOYO, their priest and church board.
2. More religious programs.

3. Support Archdiocese programs, regardless if we disagree.
4. Greater efficiency between officers & committees.
5. Better participation of chapters in region meetings.
6. Set the goals and standards of our organization high.
7. Encourage young and new leaders in SOYO.
8. Promote Teenage programs.
9. Devise means for more funds for SOYO.
10. Reprint Public Relations Manual.
11. Participate on local levels in Inter-Orthodox movements.
12. Continue interest and participation in CEOYLA.
13. Study organization structure of SOYA in regards to regional boundries.
14. Better communications between regions.
15. Participation in Youth Month.
16. Better participation in Church work. Help Church Boards whenever possible.
17. Unification of regional projects to a practical scale.
18. Establish at Patron Saint for the organization.
19. Encourage leadership training courses for local chapters sponsored by civic groups in your communities.
20. Set examples of good Orthodox Christians by better church attendance and participation in the Holy Sacraments.
21. Greater respect, love and support to His Eminence Metropolitan Antony.

WHEREAS there exists in North America a small group of churches who belong to the jurisdiction o f Toledo and its dependencies and

WHEREAS His Eminence Metropolitan Antony and the Syrian Antiochian Archdiocese of New York and all North America with the Archdiocese Board have been endeavouring to preserve unity for the past twenty-four years and

WHEREAS His Eminence and the Archdiocese Board have abided by His Beatitude, Patriarch Theodosios and the Holy Synod action and rulings regarding the Toledo jurisdiction and its dependencies.

THEREFORE be it resolved that we, the members of the North American Council, duly elected representatives of the entire S.O.Y.O. movement in North America, submit to His Eminence, Metropolitan Archbishop Antony Bashir our full confidence in his actions dealing with the election, placement and consecration of any and all Bishops that may be considered for election, placement or consecration, to serve in any capacity here in North America including the Toledo jurisdiction and its dependencies, and or those by any other name.

Feeling that the unity of the Church is the foremost consideration to all, we feel the course of His Eminence will be that which will be for unity and Christian love.

Yours in Orthodoxy,
NICHOLAS D. COBA,
President

REPORT OF RESOLUTIONS COMMITTEE

ALBERT MAYKEL, *Chairman*

A meeting of this committee was held and the following series of resolutions were presented:

1. By: Midwest Deanery, Rt. Rev. Ellis Khouri and Fr. Thomas Ruffin. Be it recommended that we clergy hereby propose, pray and beseech His Eminence to issue an Edict to all of the churches of the Archdiocese or any laymen applicable to both the priest and his board of trustees, that henceforth, at all future Conventions whether SOYO or Archdiocese, there shall be nothing considered by His Eminence which is not an explicit part of the designed agenda of that convention.

The above recommendation was passed unanimously.

2. By: George Elias Jr., Washington, D.C. That at each Convention, starting with 1961, the host city shall hire a shorthand reporter to record the convention proceedings for Archdiocese records. The expense will be borne as part of the convention expense. The resolution was defeated.

3. By: George Elias Jr. — That the board of trustees details rules to implement the financial assessment plan to the member churches.

This was ruled out of order, since it was already accomplished at last year's Convention.

4. By: Babe Eddie and Ed Khorey — That the Board of Trustees take necessary steps at each Convention to provide a tape recorder to record the Convention proceedings deemed important; said tapes to be maintained in the Archdiocese archives. Resolution was carried.

5. By: Frs. Michael Husson and Theodore Ziton in behalf of the clergy. That an appropriation from the treasury of the Archdiocese provide one half of the funds needed to enable approximately ten clergymen of our Archdiocese to act as entourage to His Eminence during the forthcoming meeting of the Holy Synod of our Mother Church of Antioch — September 20th, 1960, with the hopes that by their presence it will serve to show our unity and strength towards our Metropolitan - Archbishop and Archdiocese. Resolution was carried.

6. By: Abe Abraham, Grand Rapids, Michigan. That ten (10) laymen accompany His Eminence Metropolitan Antony to the Holy Synod's meeting in September, and that one-half of their expenses be paid by the Archdiocese treasury. Resolution was tabled.

1962 CONVENTION CITY

Bidding took place for the 1962 Convention site. Bids were submitted by St. George's Wichita, Kansas; St. George's Miami, Florida and St. George's Paterson, N.J. Paterson, N.J. was chosen and Asbury Park, N.J., was accepted as the site of the 1962 Convention.

ELECTION OF NEW TRUSTEES

Dr. Shaker Ilyas of Homestead, Pa., and Mr. Rudy George of Cleveland, Ohio, were elected trustees for three years, and Mr. Monsour Laham was appointed by His Eminence a trustee for another three years. Mr. Jerry Farah and Mr. Abe Abraham whose term expired at this Convention were appointed honorary members of the board.

Metropolitan Antony made the following appointments for the ensuing year: Fr. Paul Schneirla, Secretary of the Archdiocese; Rt. Rev. Ellis Khouri, Dean of the Clergy; Albert Maykel, Chancellor; John G. Khouri, Vice-chancellor; Fr. Paul W. Moses, Director - Religious Education Department, and Fr. James C. Meena, Director of Sacred Music Department. The president of North

American Council of SOYO was appointed as representative of the youth on the Board.

A rising vote of thanks and support to Metropolitan Antony and the Board was unanimously taken by the whole assembly.

REPORT OF RESOLUTIONS COMMITTEE

None.

OLD BUSINESS

Van Mitchell of St. George's Church, Paterson, N.J., gave detailed information about the site of the 1962 Convention at Asbury Park, N.J. and the various attractions in the city. He further pledged that the Hotel in Asbury Park made a contribution of $1,000.00 (one thousand dollars) to the Archdiocese in appreciation of having the Convention.

NEW BUSINESS

It was suggested that parishes try to purchase the tape of the TV Divine Liturgy on Houston channel 11 which was shown at 8 a.m., Saturday morning, August 27th.

Father Gregory Ofiesh recommended that a committee be formed to present a plan for a study on regulation of relationship between the clergy and the laity.

Babe Eddie of Oklahoma, discussed the need to look forward to setting up programs aimed at our youth — the future of our Antiochian Church. He also suggested changing the name of our church from a nationality designation to "Antiochian," and changing the date of Easter to coincide with celebration by most of the other churches.

Father Thomas Skaff discussed the need for Convention outline of procedure; who is to get consideration, etc.

Fathers Athanasius Saliba and James Meena recommended that the New York State Law changes to be looked into regarding equal representation on the Archdiocese Board of Trustees of clergy and laity.

Father Paul W. Moses recommended a period of practical training for newly ordained priests.

Mr. Lewis Farha of Wichita, Kansas, recommended that a copy of the business agenda of the Convention with the names and addresses of the chairman of the various Convention Committees be distributed to all parishes at least 30 days prior to the Convention.

A resolution of thanks to our hosts of St. George Church of Houston, Texas, and their pastor was voted by the general assembly as follows:

> WHEREAS the St. George Church of Houston has served as outstanding host at this Convention, and,
>
> WHEREAS, a small handful of parishioners in the big State of Texas, with their wonderful spiritual leader, Fr. Thomas Skaff, have extended warm hospitality to all of us, BE IT RESOLVED that we give a standing vote of thanks to our hosts of Houston, Texas.

Twenty-fifth Anniversary of Metropolitan Antony

Mr. Monsour Laham announced that next year during the month of April the Archdiocese Board will hold a special grand banquet to honour Metropolitan Antony on his 25th Anniversary as our beloved Archbishop. Details will be forwarded to the parishes in due time.

Pittsburgh Sixteenth Convention

The Reverend Father Paul Romley of Pittsburgh, Pa., extended a warm welcome to the 1961 Convention site of Pittsburgh, at the famous Penn-Sheraton Hotel, August 16th to 20th, 1961. Name of the Convention will be THE SILVER JUBILEE CONVENTION to honour Metropolitan Antony.

Metropolitan Antony announced that Fr. Paul Moses, the director of Religious Education will meet with the Sunday Schools Superintendents and teachers at every SOYO Convention to direct their work and solve their problems with expenses paid by the Archdiocese. Both Fathers Moses and Meena will be elevated to the rank of Archpriests this year in appreciation of their outstanding work for the Archdiocese with their loyal committee members. Metropolitan Antony also announced that the long awaited ORTHODOX SONGS FOR CHILDREN are here with us, and they will be printed in a book soon. Mrs. Alice Blanchette of Beaumont, Texas, has been working on these songs for the last six months assisted by Father Michael Welborn of Beaumont. Both Fr. Welborn and Mrs. Blanchette were given the sincere thanks of His Eminence and the whole Convention.

Convention closed at 6:00 p.m., was marked by a prayer by Metropolitan Antony.

Respectfully submitted,
JOHN R. AMEER, *Secretary*

News of the Parishes

(Continued from page 8)

strengthening of his reverent dispositions towards the Holy Eastern Orthodox Church of Christendom.

We are sometimes so impressed with names that we may not look closely enough at the man himself. In the Handbook of Proverbs we find this one thought, "Time is a file that wears and makes no noise." If we were to call for self-confession, we might well have a large showing of hands from those who have sometimes planted seeds, but who also could not wait for shoots to show above the surface and so have dug them up to see what they were doing. But we cannot dig up the seed and have a harvest or break open a bud and have a flower. We have to leave some things to time.

We must earnestly be about our business and be anxiously engaged in a good cause.

We must plant when it is time for planting or we shall have no harvest. But having done the best we can do, we must learn to leave what we can't do to the growing, developing, mending, mellowing process of time. And if we have faith enough, patience enough, perserverance enough, time will work many wonders. It will reveal truth, and discredit untruth. It will right many wrongs. It will bring compensation, retribution, vindication.

Thus time and time alone has brought to the honorable Alexander Shatilla the awards, orders and honors he so richly deserves. He has kept himself in circulation by continually giving away from his storehouse of knowledge, experience, and material gains. The older this Gentleman grows the more he realizes that happiness does not consist of clinging to possessions. He became enriched as he spread them around that others may have their joy in them. He can be compared to Nature, for Nature keeps giving away its beauties, its perfumes and its life-giving substances.

The lessons for youth that possibly earned for this gentleman the honors which he so richly deserves are: "The only things that we keep are the things that we give away": "The gift, without the giver is bare" and "People do not want what we have in our pockets half so much as they want what is in our hearts."

May the Almighty from above touch this individual, Mr. Alexander Shatilla, and those about him of his family, with His choicest blessings of health, peace and prosperity.

THE TYPIKON

(For Sunday's Divine Liturgy)

Prepared by
THE RT. REV. ARCHIMANDRITE GREGORY ABBOUD
Pastor of St. George's Syrian Orthodox Church
Toronto, Ont., Canada

ABBREVIATIONS: SAP for Sunday after Pentecost; OPB for Orthodox Prayer Book; HP for Hymns of Praise; TDL for Three Divine Liturgies; OHE for Orthodox Hymns in English.

SUNDAY, OCTOBER 2, 1960, Cyprian the Martyr and Justina the Martyr.

1) Sixth Eothina (p. 209 OPB).
2) 3rd Antiphon: Troparion of the Resurrection tone 8 (p. 11 HP)
3) After the Hymn of the Little Entrance, the Troparion as in 2, the Troparion of the Patron Saint of the Church and the Kondakion: "O Undisputed. . ." (p. 12 HP)
4) The Epistle is for the 18th SAP and the Gospel is for the 19th SAP (p. 250-53 OPB)

SUNDAY, OCTOBER 9, 1960, James the Son of Alphaeus the Apostle and Andronicus the Righteous.

1) Seventh Eothina (p. 211 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 1 (p. 3 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, the Troparion of the Patron Saint of the Church and the Kondakion: "O Undisputed. . ." (p. 12 HP)
4) The Epistle is for the 19th SAP (p. 252 OPB) and the Gospel is for the 20th SAP (p. 254 OPB)

SUNDAY, OCTOBER 16, 1960: SUNDAY OF THE FATHERS, also Longinus the Martyred Centurion.

1) Instead of the Eothina you sing the "Glory to the Father. . ." or "DHOXA" of the FATHERS: "When the rank of the Holy Fathers. . ." (p. 315 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 2 (p. 4 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, of the Fathers in the eighth tone: "Thou O Christ, art our God. . ." (p. 314 OPB), of the Patron Saint of the Church, and the Kondakion: "O Undisputed. . ." (p. 12 OPB)

SUNDAY, OCTOBER 23, 1960: James the Brother of the Lord and First Bishop of Jerusalem.

1) Ninth Eothina (214 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 3 (p. 6 HP)
3) After the Hymn of the Little Entrance, the Troparion as in 2, of James the Brother of the Lord in the Fourth tone (p. 316 OPB), of the Patron Saint of the Church, and the Kondakion: "O Undisputed. . ." (p. 12 HP)
4) The Epistle is for the 20th SAP (p. 254 OPB) and the Gospel is for the 23rd SAP (p. 257 OPB)

SUNDAY, OCTOBER 30, 1960: Zenobius and Zenobia the Martyrs.

1) Tenth Eothina (p. 216 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 4 (p. 7 HP)
3) After the Hymn of the Little Entrance, the Troparion as in 2, of the Patron St. of the Church and the Kondakion: "O Undisputed. . . (p. 12 HP)
4) The Epistle is for the 23rd SAP (p. 257) and the Gospel for the 22nd SAP (p. 256 OPB)

SUNDAY, NOVEMBER 6, 1960: Paul the Confessor Archbishop of Constantinople.

1) Eleventh Eothina (p. 218 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 5 (p. 8 HP)
3) After the Hymn of the Little Entrance, the Troparion as in 2, of the Patron Saint of the Church and the Kondakion: "O Undisputed. . ." (p. 12 HP)
4) The Epistle and the Gospel are for the 24th SAP (p. 260 OPB)

SUNDAY, NOVEMBER 13, 1960: John Chrysostom, the Archbishop of Constantinople.

1) Instead of the Eothina the "GLORY" of the Saint should have been chanted but since we have no translation of the "GLORY" of the Saint we chant the ordinary Eothina which is the First (p. 200 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 6 (p. 9 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, of the Saint of the day: "Grace hath shone forth. . ." (p. 337 OP), of the Patron Saint of the Church, and the Kondakion of the PRESENTATION OF OUR LADY: "The All Pure Temple. . ." (p. 349 OPB)
4) The Epistle is for the Saint (p. 337 OPB) and the Gospel is for the 25th SAP (p. 262 OPB)

SUNDAY, NOVEMBER 20, 1960: The Preparation for the Presentation of Our Lady in the Temple; Gregory of Decapolis, and Proclus the Archbishop of Constantinople.

1) Second Eothina (p. 201 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 7 (p. 10 HP)
3) After the Hymn of the Little Entrance, the Troparion as in 2, of the Preparation of the Presentation: "Now doth Anne. . ." (p. 338 OPB), of the Patron Saint of the Church, and the Kondakion of the Preparation: "Today the whole world. . ." (p. 338 OPB)
4) The Epistle and the Gospel are for the 26th SAP (p. 263-64 OPB)

The Leave-Taking of the Feast of Our Lady's Presentation is the 25 of Nov.

SUNDAY, NOVEMBER 27, 1960: James the Persian, the Great Martyr.

1) Third Eothina (p. 203 OPB).
2) 3rd Antiphon: Troparion of the Resurrection tone 8 (p. 11 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, of the Patron Saint of the Church and the Kondakion: "Today the Virgin cometh. . ." (p. 17 HP)
4) The Epistle and the Gospel are for the 30th SAP (p. 268-69 OPB)

SUNDAY, DECEMBER 4, 1960: The Great Martyr Barbara, and the Righteous John the Damascus.

1) Fourth Eothina (p. 204 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 1 (p. 3 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, of the Martyr (p. 352 OPB) and the Kondakion TODAY THE VIRGIN COMETH (p. 17 HP)
4) The Epistle for the Martyr (p. 352 OPB) and the Gospel for the 27th SAP (p. 265 OPB)

SUNDAY, DECEMBER 11, 1960: SUNDAY OF THE HOLY FOREFATHERS, also Daniel the Righteous Stylite.

1) Instead of the Eothina you sing the "GLORY" of the FOREFATHERS: Come let us all (p. 364 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 2 (p. 4 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, of the Forefathers: "Thou hast justified. . ." (p. 363 OPB), of the Patron Saint of the Church and the Kondakion: TODAY THE VIRGIN COMETH. . . (p. 17 HP)
4) The Epistle is for the Forefathers (p. 272 OPB) and the Gospel is for the 28th SAP (p. 266 OPB)

SUNDAY, DECEMBER 18, 1960: The Sunday before Christmas, known as the Sunday of Genealogy, also Sebastian the Martyr and his companions.

1) Instead of the Eothina sing the "GLORY" of the Sunday of Genealogy: "Verily, the collection of the Mosaic teachings. ." (p. 371 OPB)
2) 3rd Antiphon: Troparion of the Resurrection tone 3 (p. 6 HP)
3) After the Hymn of the Little Entrance the Troparion as in 2, then the Troparion: "Great are the accomplishments of faith. . . (p. 366 OPB), of the Patron Saint of the Church and the Kondakion: TODAY THE VIRGIN COMETH. . ." (p. 17 HP)

4) The Epistle and the Gospel are for the Sunday before Christmas (p. 273 OPB)

SUNDAY, DECEMBER 25, 1960: The Nativity of Our Lord God, and Saviour Jesus Christ in the Flesh.

1) Instead of the Eothina the "GLORY" of the Nativity (p. 409 OPB).

2) 1st Antiphon: Through the intercessions of the Theotokos, O Saviour save us.
2nd Antiphon: Save us, O Son of God, O Thou who wast born of the Virgin even us who sing unto Thee: Alleluia.

3) 3rd Antiphon the Troparion of the Nativity of our Lord: "Thy Nativity O Christ. . ." (p. 19 HP)

4) The Hymn of the Little Entrance: "From the womb before the morning star I begat thee: The Lord hath sworn and He will not repent: Thou art a Priest for ever according to the order of Melchisedek. O Son of God. . .

5) After the Hymn of the Little Entrance: Troparion of the Nativity as in 3, of the Patron Saint of the Church and the Kondakion of the Nativity in the Third Tone: "Today the Virgin giveth birth. . ." (p. 410 OPB)

6) Instead of "Holy God. . ." sing AS MANY AS HAVE BEEN BAPTIZED. . . (p. 5 TDL) or HOSOI EIS KHRISTON (Greek) (p. 75 OHE)

7) The Epistle and the Gospel are for Christmas (p. 410 OPB)

8) Instead of "It is truly meet. . ." sing the Hermos of the Ninth Ode: "I behold a strange wonderful mystery. . ." (p. 411 OPB)

9) The koinonikon: "The Lord hath sent a redemption to his people. Alleluia.

10) In stead of "We have seen. . ." sing the Troparion of the Nativity as in 3

11) Benediction: O Thou who wast born in a cave, and didst lie down in a manger for our salvation, etc. . .

BAPTISMS

by: Fr. Nifon Abraham, Norwood, Mass.

PURPURA, Robin Marie; March 20, '60: Joseph F. Purpura & Josephine Bader. Augostina Purpura & Jennie Fedda.

by: Fr. Michael Azkoul, Spring Valley, Ill.

KALEEL, Deena Marie; March 27, '60; Louis Kaleel & Dorothy Shaheen. Mitchell Kaleel & May Shaheen.

KALEEL, Lori Michelle; May 5, '60; Mitchell Kaleel & Marian Hoodhood. George Kaleel & Dorothy Kaleel.

by: Fr. Michael Buben, Geneva, N.Y.

HASHIM, C. L. Mary, Sept. 15, '59; James E. Hashim & Regina A. Hessney. Mitchell J. Abraham & Louise Hessney.

by: Fr. Wakeem Dalack, Brooklyn, N.Y.

BUDAI, Sandor Joseph, Jan. 31, '40; Janos Budai & Elizabeth Suto. Paul Papuc.

FARKOUH, Elizabeth Olga, Oct. 16, '59; Ray Farkouh & Mary Sadaka. Mitchell Sadaka & Mrs. Wasela Farkouh.

FOTIADIS, Elizabeth Ruth, Dec. 12, '59; Nicholas G. Fotiadis & Mary Ann Thompson. George Fotiadis & Ruby Fotiadis.

HAGGAR, Donna Marie, May 22, '60: Theodore S. Haggar & Filomena Civitello. Jesse Horn & Mrs. Evelyn Horn.

HAJJAR, Lori Ann, Dec. 28, '58; Albert Hajjar & Lorraine Batrouny. Marshall Nelsen & Mrs. Tammam Nelsen.

KARNEEB, Robin Ann, March 12, '60. George Karneeb & Irene Kawas. Joseph Kawas & Alice Karneeb.

KASSATLY, Claudia Margaret, Oct. 12, '59; George Kassatly & Christa Weymann. Raymond Sabeh & Margaret Kassatly.

KHAN, Richard Michael, Sept. 10, '59: George M. Kahn & Audrey Katen. Theodore Khan & Jaqueline Walker.

KHOURY, Mamie Najla, March 8, '53; Issa Khoury & Najla Nasser. Salaman Sayegh & Rifkah Sayegh.

LAHAM, Jean Ann, March 31, '60: John Laham & Lucy Lightle. Edmund Farris & Gladys Absey.

MAFOUD, Edward Anthony, April 9, '60: Anthony J. Mafoud & Leila Halaby. Chick Matthew & Victoria Metrey.

MOBAYED, George Samuel, Feb. 2, '60; Leon Mobayed & Georgette Chami. Joseph Mobayed & Mrs. Jennie Mobayed.

MOORE, Gregory Brian Eleftherios, Dec. 15, '59; George K. Moore & Fotini Loukedis. Lucas S. Loukedis & Lottie James.

NAHAS, Lynne Helen, Jan. 14, '51: Albert Nahas & Helen Mazurek. Haseek Nahas, Michael Mazurek & Addie Joseph.

SAYDEH, Julia Mary, Dec. 26, '59: Joseph Saydeh & Jessie Ellien. Algernon Ellien & Loretta Jashan.

TARAZI, Jacqueline Helen, April 22, '60: Soud L. Tarazi & Nadia Chiha. Feydek L. Tarazi & Adele Matry.

TRAHD, Gail Emily, Nov. 7, '59: Fred Trahd & Vivian Swaya. Edmund Swaya & Viola Mesnooh.

by: Fr. Walter Diachenko, Detroit, Mich.

HARB, Fuad Elias, June 3, '59: Fuad Banayout Harb & Julia Jaber. William Harb & Irene Harb.

by: Fr. Athanasios Emmert, Brooklyn, N.Y.

FREEMAN, Elaine Christine, Dec. 25, '59: Billy G. Freeman & Alice Ann Capitane. Charles Capitane & Isabelle Barresi.

HABIB, Henry George, Jan. 28, '60: Henry G. Habib & Gloria M. Zakaib. George J. Zakaib & Ajiya Habib.

by: Fr. Victor George, Bridgeport, Conn.

MARKARIAN, Lynn, July 27, '60: Arthur L. Markarian & Julia D'Andrea. Oscar Zoss & Mary Markarian.

WALSH, Lillian J., Mar. 29, '33; Kazimier Walsh & Elizabeth Lucas. John Daniel & Lillian George.

by: Fr. George Ghannam, Worcester, Mass.

SALEM, Donna Marie, May 19, '60: James J. Salem & Doris Abdo. George Abdo, Jr. & Amelia Andrews.

by: Fr. Michael Husson, Miami, Fla.

HAMLEN, Edward John, Oct. 12, '59: Claude W. Hamlen & Alice Neimy. Ed. Neimy & Christine Neimy.

by: Fr. Nicholas Husson, El Paso, Tex.

EKERY, Stefanie Lynn, Dec. 28, '59: Norman M. Ekery & Edna H. Abraham. Gabriel A. Ekery & Olga J. Jorjorian.

ELIAS, Laurie Ann, Oct. 14, '59: John Elias & Barbara Wicker. William Elias & Mrs. Edward Elias.

ELIAS, Terrelia Antionette, Oct. 19, '59: Edward Elias & Pearl L. Zacour. George Zacour & Mrs. Richard Malooly.

by: Fr. Basil Kazan, Louisville, Ky.

OWEN, Donna J. A., July 12, '60; John Elias Owen & Nancy L. Thomas. Andrew E. Owen & Martha Asseff.

by: Fr. Antoun Khouri, Philadelphia, Pa.

HOBBS, Jean Marie, Jan. 21, '60: Erwin Hobbs & Minerva Joseph. Louis Joseph & Annie Abdalla.

by: Fr. Ilyas Kurban, Boston, Mass.

ABBOUD, Georgene Mary, May 17, '60: George A. Abboud & Mary N. Maloof. James C. Bishara & Christian Bishara.

HANNA, Gabrielle Anastasia, June 25, '60: Michael Hanna & Eleanor Zayady. Robert Saba & Roberta Zayady.

SEAVER, Carolyn Elizabeth, Dec. 12, '59; William Seaver & Emilie Tradd. Alexander Tradd & Vivian Jones.

by: Fr. Samuel Makad, Monessen, Pa.

THOMAS, Kim Camille Michaele, April 24, '60: Kamel Thomas & Helene D. Mucy. Daniel G. Thomas & Freda M. D'Emidio.

by: Fr. Michael F. Massabni, Altoona, Pa.

MASSABNI, Fadlo Michael II, Fadlo Michael Massabni & Bertha Salin. George Massabni & Selma Massabni.

by: Fr. John Matthiesen, Wichita, Kan.

JABARA, Leesa K. M., Dec. 3, '57; Francis D. Jabara & Geraldine J. Ablah. George Forsely & Marsha Ablah.

JABARA, Lori Fran Ann, Oct. 20, '59; Francis D. Jabara œ Geraldine Ablah. George Ablah & Duana Jabara.

MASSAD, Constantine F., Dec. 27, '59; Floyd Massad & Emily C. Haddad. Rev. Louis A. Secabe & Lilly Solomon.

by: Fr. James Meena, Los Angeles, Calif.

ATTYAH, Cynthia Louise, Feb. 6, '60; John Mitchell Attyah & Yvinne Bitar. William Haddad & Mary R. Haddad.

KARADSHEH, Angela Marie Tesbina, July 14, '60; Shafik J. Karadsheh & Mary Ajalat. Najed Qussous & Goldi Daruty.

by: Fr. Herbert Nahas, Wilkes-Barre, Pa.

CAROL, Michael Andrew, Mar. 18, '60; Andrew Carol & Louise Saba. Charles Kravitz & Mildred Saba.

SOLOMON, Norman James, June 30, '60; Norman Solomon & Helen Kozkoski. Norman Solomon & Elsie Nassor.

by: Fr. George Nasser, Johnstown, Pa.

AZAR, Michele Ann, Feb. 3, '60; Mitchell Azar & Lillian Audi. Robert Audi & Josephine Azar.

COLBERT, Bruce John, Mar. 10, '58; Robert G. Colbert & Josephine Saloom. Charles Saloom & Lillian Stanton.

COLBERT, Christine Joanne, Mar. 19, '55; Robert Colbert & Josephine Saloom. Charles Saloom & Lillian Stanton.

NORMAN, Scott Jace John, April 11, '59; Frederick Norman & Loretta Moeller. John A. Nasser & Victoria Mulkey.

by: Fr. Christopher Penning, Kearney, Neb.

MALOLEY, Michele Marie Mary, Dec. 13, '59; Zickie Z. Maloley & Bonnie J. Collicot. Edward Malooley & Lynda Liskos.

MALOLEY, Toffie Allen Theodore, July 31, '59; Toffic T. Maloley & Lorraine Lorraine. John Liskos & Sadie Maloley.

by: Fr. John Reinhold, Los Angeles, Calif.

AZZOUNI, Tanya Ann, June 15, '60; Bahije S. Azzouni & Anahid Etyemezian. Elias F. Dabbah & Arpin Etyemezian.

KHOURY, George Issa, Mar. 29, '60; Issa George Khoury & Sourawa Zacharaye. Elias Dabbah & Lily Rizk.

MARGL, Teri Louise, June 13, '60; Frederick Margy & Neda K. Massad. Paul Massad & Emily Bassett.

SILEK, Michael Edward, Nov. 1, '57; Abraham Silek & Najla Haddad. Gabriel Beyrooty & Sadie Dawahare.

by: Fr. Paul Romley, Pittsburgh, Pa.

ALBERT, Michael Edward, May 15, '60; Edward Albert & Marion L. Sams. George Abood & Anne Conforti.

APITSCH, Cheryl Ann Sadie, Oct. 10, '57; Thomas Apitsch & Edna Hakim. Jack Hackim & Helen Hackim.

APITSCH, Sunny Jean Ann, Dec. 26, '59; Thomas A. Apitsch & Edna Hakim. Jack Hakim & Helen Hakim.

DAVID, Jacob Farhat, Noc. 2, '59; Farhat Jacob David & Johara Jameel. Joseph Jameel & Delores David.

HAZEME, Kathryn Ann, Sept. 10, '59; Albert G. Hazeme & Grace E. Moore. William Saba & Patricia Romley.

JOSEPH, Anthony David, April 4, '60; Anthony Joseph & Kathryn L. Roth. Louis Joseph & Mary Ayoub.

KHOURY, Phillip, April 2, '60; George Khoury & Suad Shaheen. Charles Khoury & Anna Jacob.

SCOTT, Vicki Lee Mary, January 14, '43; Walter G. Scott & Mary M. Roose.

TONY, Cynthia Rae Katherine, April 12, '60; Shahood G. Tony & Mercedes Haddad. Katherine Thomas.

by: Fr. Thomas Ruffin, Detroit, Mich.

BROWN, David Edward, May 25, '60; Robert Brown & Barbara Toth. John Vetalice & Barbara Sange.

KASSAB, Jennifer Mary, Feb. 27, '60; Gebriel Kassab & Mary Elias. Louis Elias & Ether Elias.

KAWWAC, Dena Lynn Mary, Aug. 16, '59; Naim Kawwas & Lily Balat. Charles Zayed & Vera Farah.

NADER, Bryan Alexander, Mar. 1, '60; Alexander Nader & Margarita Orfale. Henry Nader & Alice Nader.

NAIFE, Paul Fred, Oct. 5, '59; William Naife & Victoria Yoran. Montgomery Bolis.

RANNEY, Judy Ann, July 9, '39. Wayne A. Ranney & Catherine Hebert. Edward Sabbag & Sally Ruffin.

RAYS, Denise Ann, July 25, '59; Cesar Rays & Ilene Nader. Helen G. Nader.

TEISAN, George John, May 27, '60; George J. Teisan & Marion J. Koury. Edward J. Koury & Violet Geha.

WILLIAMS, Marchia Jannette, Feb. 13, '60; John Williams & Frances Cowles. Mary Williams.

by: Fr. Gabriel Salhany, Niagara Falls, N.Y.

HAICK, Michael Edward, May 20, '60; Edward M. Haick & Ruby Hague. Gabriel Haick & Victoria George.

KARGATIS, Karen Irene, May 7, '60; Emanuel Kargatis & Irene Kinan. Michael Kargatis & Mrs. Georgett Slaiman.

by: Fr. Athanasios Saliba, Brownsville, Pa.

GEORGE, Abraham Michael, Oct. 18, '59; Abraham M. George & Reva Taylor. Eva George.

by: Fr. Gabriel Samne, Canton, Ohio

ESBER, Theodore Namer, May 12, '60; Theodore Esper & Virginia DiFolco. Louis Esber & Rose Ann Kelly.

SHAHEEN, Louis George, April 23, '60; Eassa Shaheen Jr. & Peggy Tweel. George A. Shaheen & Sally Shaheen.

by: Fr. George Shaheen, Terre Haute, Ind.

COREY, Alecia Melinda, Jan. 30, '60; Alexander Corey & Adele Joseph. Widrow Corey & Sada Kassis.

by: Fr. George Simon, Toledo, O.

RAZOOK, David Sam, April 24, '60; George Razook & Helen Hanjora. Sam David & Andrea Razook.

SEARS, Deborah Ann, July 15, '58; Clarence H. Sears & Frieda Shamy. Jacob Shamy & Olga Shamy.

SHIEKH, Leo John, May 27, '60; John Shiekh & Esther Cory. Leo Simon & Helen Cory.

ZITON, Michael Wasfey, June 6, '60; Wasfey E. Ziton & Gloria Darah. Elias K. Ziton Jr. & Adele David.

by: Fr. Theodore Ziton, Montreal, Can.

DAVID, Gary Anthony, Mar. 26, '60; Nicholas David & Carole Zakaib. Maurice Auger & Shirley Bookalam.

KALIL, Timothy Steven Peter, April 10, '60; Michael Kalil & Vera Stewart. Akl Saykaly & Huda Nessrallah.

LUTFY, Grace Elizabeth, Feb. 6, '60; Lutfallah Lutfy & Madeleine Barakett. Leon Barakett & Lise Lutfy.

LUTFY, Louise Anne, Feb. 6, '60; Lutfallah Lutfy & Madeleine Barakett. Albert Barakett & Mrs. Carole Hattem.

YARED, Linda Nadia Anne, April 7, '60; Paul Yarad & Gemma Souaid. Naif Souaid & Mrs. William Saad.

MARRIAGES

by: Fr. John Chromiak, Greensburg, Pa.

EICHER, James Smith & Helen Ruth Dayoob; June 12, '60; James Dayoob & Genevieve Salamone.

by: Fr. Wakeem Dalack, Brooklyn, N.Y.

BUDAI, Sandor & Claudette Hilwany; Aug. 21, '60; Frederick Katen & Sandra Hilwany.

CASTELLANO, Andrew & Norma Bogdon; May 14, '60; Rocco Macchia & Frieda Bogdon.

CONTI, Al & Gloria Arbeeny; April 23, '60; Joseph Conti & Sophie Bistany.

EASSA, Nicholas & Olga Hanna; Aug. 28, '60; Alexander Eassa & Gloria Michael.

HANNA, Aziz Tadros & Laurice Amin Hoche; Feb. 29, '60; Raymond James & Georgette Dahrouge.

THOMAS, Albert Michael & Penelope W. Schmidt; May 7, '60; George J. Thomas & Dale Ann Schmidt.

ZARBATANY, Donald D. & Jacqueline Matar; Aug. 20, '60; Wadeeh Zarbatany & Elizabeth Vacca.

by: Fr. Victor George, Bridgeport, Conn.

DANIEL, John Michael & Lillian Julia Lasky; Aug. 21, '60; Moses Daniel & Elizabeth Heady.

by: Fr. Nicholas Husson, El Paso, Tex.

ESPER, Joseph & Wadad Elias Assi; July 31, '60; Richard T. Esper & Jameel Elias Assi.

McCURLEY, Thomas Glay & Erlinda Petra Gonzales, June 23, '60; Roger Mansfield & Anita P. Abratza.

by: Fr. Basil Kazan, Louisville, Ky.

NORRIS, Samuel H. & Anna Owen; Sept. 4, '60; Mark Gormley & Jennie Thomas.

by: Fr. Ellis Khouri, Grand Rapids, Mich.

NAGLE, Charles & Catherine Sickrey; Aug. 21, '60; James Maloley & Maryann Nagle.

by: Fr. Ilyas Kurban, Boston, Mass.

SHAHEEN, George P. Jr. & Patricia Laroche; Aug. 15, '60; Fredrick Laham & Marie Busswell.

by: Fr. James Meena, Los Angeles, Calif.

AJALAT, Sol Peter & Lily Mary Roum; Aug. 21, '60; Paul Ajalat & Elsie Roum.
ROUM, Amin Joseph & Pura Aneiro; Aug. 7, '60; George Fakhoury & Viola Fakhoury.

by: Fr. George Nasser, Johnstown, Pa.

AUDEY, James & Emma Norman; Aug. 28, '60; Robert Audey & Rhoda Norman.

by: Fr. Gregory Reynolds, Louisville, Ky.

MIKE, Robert E. & Betty J. Dobson; Aug. 29, '59; Buddy Jaha & Genevieve Jaha.

by: Fr. Paul Romley, Pittsburg, Pa.

KHOURY, Charles & Elizabeth Kharouf; Aug. 14, '60; George Khoury & Uadia Kharouf.
SABA, William G. & Carol A. Hazeme; June 12, '60; Michael Saba & Grace Hazeem.
TONEY, Michael Essa & Vicki Lee Mary Scott; July 17, '60; Mitchell Charles & Myrna chaad.

by: Fr. Thomas Ruffin, Detroit, Mich.

BATEH, Ribhy George & Nowal Jamiel Kawaja; July 10, '60; Samir Zayid & Adla Zayid.
SALHANY, John & Edith Salhany; June 18, '60; James Nani & Joanne Nani.

by: Fr. Gabriel Samne, Canton, O.

CALEY, Eugene Richie & Josephine Sharrer; Aug. 21, '60; Blair Nader & Genevieve Anton.

by: Fr. George Shaheen, Montreal, Can.

ABDULLAH, Rachid & Bandar Abdullah; Aug. 31, '60; Moussa Rahal & Georgette Abdullah.

by: Fr. George Simon, Toledo, O.

McGEE, Richard Walter & Renee Marie Zriak; Aug. 27, '60; Tony Arvanitis & Rose Zriak.

by: Fr. Michael Simon, Patterson, N.J.

BALLUZIEH, George & Louise Lyons; Sept. 3, '60; Wadih Ghazzawieh & Betty Kaytes.
NAHASS, Robert & Pearl Esahak; Sept. 4, '60; Henry Nahass & Marlene Hallal.

by: Fr. Theodore Ziton, Montreal, Can.

BOOSAMRA, Allan Joseph & Denise Barbara Nesrallah; Aug. 6, '60; Alexander Kalil & Lorraine Hazarian.
DIRANI, Antony & Violet Aboussaley; July 17, '60; Nicholas Dirani & Souad Saloum.
FARHAT, Michael & Mary Elizabeth J. Belanger; July 3, '60; Camille Farhat & Diane Ross.
MABARDI, Edward & Zahia M. Mabardi; July 10, '60; Mitchell Mabardi & Rose Mabardi.
MADY, Dr. David C. & Eleanor Salhany; Aug. 30, '60; Dr. Nicholas Haddad & Norma Zakaib.
TABAH, Fayez George & Mona Ann Haddad; July 24, '60; George Tabah & Zahia Haddad.

FUNERALS

by: Fr. Gregory Abboud, Toronto, Can.

AYOUB, Michael, 72; Sept. 8, '60. Wife.

by: Fr. John Chromiak, Greensburg, Pa.

ZAIDAN, Mrs. Helen A., 75; Aug. 11, '60. 4 Sons.

by: Fr. Wakeem Dalack, Brooklyn, N.Y.

ABOKAIR, Malvina, 73; April 7, '60. Husband & Daughter.
BASSETT, Naomi, 66; March 25, '60.
DEEB, Diane, 4; Feb. 20, '60; Father & Mother.
GEORGE, Rose Cassatly, 75; April 19, '60. Nephew.
FARRAH, Hasseby, 66; Feb. 26, '60. Sister.
HAMATY, George, 80; Aug. 26, '60. Wife & 2 Sons, 1 daughter.
HANNA, Aziz, 71; Sept. 10, '60.
KARNEEB, Mary, 74; May 11, '60. Daughter.
KEVORKIAN, George, 82; April 4, '60. Son.
KHOURY, Michael, 70; May 20, '60. Nieces.
KNAISER, George, 67; March 30, '60. Wife.
MALOUF, Mary, 78; Aug. 17, '60. Son.
NAHME, Caroline, 76; Feb. 11, '60. Daughter.
SHALEESH, Samuel, 35; Sept. 3, '60. Wife, 2 brothers & 1 sister.
SHAMOUN, Georgette, 46; May 6, '60. 4 Brothers.

by: Fr. Athanasios Emmert, Brooklyn, N.Y.

ABDULLAH, Bahia, 68; June 11, '60. 2 Sons.
ARBEENY, John, 53; July 13, '60. Wife, 2 sons & 1 daughter.
HAJJAR, Arthur, 52; July 16, '60. Wife.
JALLAD, Henry, 59; July 6, '60. Son.
KERBAWY, Zakia, 78; June 25, '60. 3 sons & 6 daughters.
MALIHA, Edward, 63; Aug. 9, '60. Wife & 2 daughters.
SAYRAFY, Sam, 78; July 10, '60. Nephews.

by: Fr. George Harb, Portland, Ore.

FAHAR, Amin, 85; May 12, '60. Sons & daughters.
FARAH, George, 85; Aug. 1, '60. Father, Brothers, Sisters, & Wife.
MONTCHALIN, John R., 60; July 6, '60. Wife, Sons & 1 daughter.
ZIDAN, Tom, 69; June 26, '60. Brother & daughters.

by: Fr. Peter Lambert, Iron Mountain, Mich.

KHOURY, Samuel J., 57; Aug. 15, '60. Wife & 3 chhildren.

by: Fr. James Meena, Los Angeles, Calif.

SKAFF, William Abraham, 45; Aug. 29, '60. Wife, 2 daughters.

by: Fr. Herbert Nahas, Wilkes-Barre, Pa.

GAZEY, Mrs. Jennie, 71; Aug. 11, '60. Husband, 4 sons & 4 daughters.

by: Fr. John Reinhold, Los Angeles, Calif.

ABOUD, Mrad, 66, Aug. 12, '60; Wife, 3 sons, 1 daughter.
JACOB, Sadie Abraham, 82; Aug. 7, '60. Husband, 2 sons, 1 daughter.

by: Fr. Thomas Ruffin, Detroit, Mich.

ASHARE, Sam Norman, 70; May 25, '60. Wife, 3 daughters.
KERBAWY, Margaret Saad, 80; July 11, '60. Husband, 4 daughters & 2 sons.

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